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Jean

L3M 1V5
Grimm'sby, Ont.
Rev. J.W. VanMeelde
2 Mountview Ave.



Viewpoint

What price this blood?

The lamb. Symbol of innocence. Given to passive resistance. Is there any other animal in God's creation better suited to lay on the altar as a sacrifice?

The lamb. It has no deafening howl or arrogant bark to make its presence offensive. It doesn't squeak or squeal like a mouse or a pig, nor does it appreciate the conceited cackling of the peacock.

The lamb even sounds humble. Its insignificant bleats fail to cause turned heads within the animal kingdom.

The lamb has become the symbol of the ultimate Easter sacrifice, the shed blood of Jesus Christ; innocent blood to glorify the almighty God.

Isaiah uses the lamb analogy when he predicts the coming of the Messiah. "The wolf shall dwell with the lamb," he says. That would be paradise.

As a forerunner to Jesus, John greets his Master as the "Lamb of God", not as a king or conqueror. Not even as the greatest prophet or preacher of all. No, as a lamb... God's



Keith Knight

Editorial

Lamb. Even then, at the outset of Christ's ministry, the mark of sacrifice was on His forehead. Christ was destined to be slain, to be offered as a sacrifice.

The Lamb. Son of God and Prince of Peace. Without sin. Without desire to maim or kill mankind.

The Lamb. He spoke quietly, knowledgeably, truthfully. He walked prayerfully, humbly, yet self-assuredly before His heavenly father.

The Lamb was not a fighter. Just like the lamb. The Lamb may have been called a sissy in His day by the human wolves who prowled around in

the night scheming to kill Him. Many of them had hoped that The Lamb would have been The King, The Liberator.

The Israeli people had great plans for the promised Messiah. But when they heard about freedom from slavery, they did not think of sin; when they listened to Him talk about the new Jerusalem, they thought of a city without Roman domination; when they heard about sacrificing, saving souls and dying, they didn't think about the Lamb of God.

At the outset of Jesus' ministry they had visualized a lion; instead they

stood by while the Lamb took abuse and humility on His way to the cross.

God's Lamb hung on the wooden cross, blood flowing in sacrificial streams down his body and onto the Calvary soil. "The precious blood shed for a complete remission of all our sins."

But that is where the analogy ends for once the throat has been slit of a lamb on an altar, there is no more. The sacrifice has been made and the animal is dead.

Not so with the Lamb. God's Lamb suffered the torment of hell but He came out of it again to conquer death. Jesus Christ was no longer the Lamb of God but the Saviour of Mankind. He walked to Calvary as a lamb but walked out of the tomb as a victorious lion. He had conquered and won! His task on earth (to conquer death) had been completed and he was ready to return to His heavenly home.

The Lamb. Sufferer for man's sake. Slain to cleanse us.

The Lamb. Victor over death so that we might live eternally.

Psychic surgery: truth or fakery? — part 3



Johan Tangelander

Religion

tional development of the ASHRAMM..."

Rev. Sonny

A well-known figure in Rev Agpaoa's enterprise is Rev. Sonny or "Sunshine Sonny." He is a dynamic speaker. He is supposed to be an authority in the field of psychism and spiritualism, which he says are a gift of the Lord.

It is said that "he has the knack of helping everyone relax from their fears and apprehensions the moment he gives his orientation of the first evening of arrival. He sees beauty in all creation and does not look only on the surface which means he's a big man with a big heart. Very approachable. People first can't help loving him."

Rev. Antonio C. Agpaoa

Rev. Agpaoa is the founder of the Philippine Spiritual Church of Science and Revelation, Inc. He calls himself the church's "Pontifex Maximus". He is also active in numerous business enterprises. He has been billed as the Philippines' "Miraculous Spiritual Healer".

What is not so well known today is Rev. Agpaoa's indictment in the US, in 1968, for fraud, involving "psychic

surgery". He forfeited bail and fled the country. This action received extensive publicity. Leading metropolitan newspapers in both Seattle and San Francisco carried prominent articles questioning "psychic surgery". The Philippine Consulate in the US is reported to have said that Rev. Agpaoa had been "denounced by the Philippine Medical Association for his questionable activities and faces criminal prosecution." The Seattle Times in December, 1973 reported: "Apgaoa, a self-styled leader of the healers, jumped bail in Detroit five years ago after a federal grand jury charged he had defrauded ailing Detroit residents of thousands of dollars by enticing them to fly to Manila for 'cures'".

His theology

Mr. Tom Muchlinski claimed at public meetings in the US, which were attended by several hundred people at each occasion, that before he went to the Philippines he had a heart problem which made it difficult for him to walk. He had to take many nitroglycerin pills. He testified that he was completely healed through psychic surgery. He also showed what he claimed was a piece of cholesterol removed from his heart by the psychic surgeons with their bare hands.

How can people be healed from heart ailment, blindness or whatever disease through psychic surgery? The healers claim to be Christian. But how Christian is their Christianity? Their beliefs are certainly not rooted in the Bible. Healers believe in Christianity rather than in the saving faith of Jesus Christ.

Jaime Licauco says: "All the faith healers in the country are Christians in the sense that they are followers of Christ ... This is understandable because 80 per cent of the Philippine population are Christians." He also states: "We must realize that these faith healers are not doctors but mediums or channels of the spirit."

The Christianity of the majority of Filipinos is folk-catholicism. In this religion, magic, animism, ancient traditional beliefs and customs are intertwined with Christian beliefs. Pictures, statues, religious medals, rosary beads and even Bibles are used as fetishes or good luck charms to ward off evil spirits. Prayers are often incantations, or even Latin formulas that are intended to manipulate the various powers that control life.

The healers claim to have a mysterious link with the "divine power". This power can be manipulated. God is not the infinite personal God of the Scriptures, Whom we can know savingly and intimately through Jesus Christ. In one and the same sentence, Rev. Agpaoa's "Statement of Release" says that for "healing" the ministers and spiritual counselors "have completely relied on the Divine Power of God or The Holy Spirit, using themselves only as the instruments of the Divine Healing Energy."

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A Child is Born

by Bill Van Woerkom

Bill Van Woerkom, foster care supervisor, wrote this poem and dedicated it to the parents who eventually adopted this young girl.



One day unto this world
a child was born.

She, like other children born that day,
cried for the security, the warmth, the love
lost when she left the womb.
Helpless, she reached out for someone
to take her hand
Afraid, she longed for comfort
but unlike other children born that day
no one took her hand
No one held her, for
she was a child of hate,
an unwanted birth.

As the child grew older
her world grew uglier.
Abandoned, afraid, insecure,
she grew to hate the world that rejected her
and to hate herself.
They told her she was a problem child
because she only reacted to others
as they reacted to her.
When all she needed was
for someone to care.

As her problems increased, so did those
who didn't want her.
Until one day, the judge said
she was to live with someone new.
And so unto this world
a child was born
into a family of love, of faith, of hope
And yet she carried with her
a world of hate.

Again they called her a problem child
And as she hated herself and others
she, like a baby,
cried for hope, love, and security.

She was confused, afraid
to accept the love, faith, hope
for she feared rejection.
When given love, she could not accept it
she knew only the hate, the rejection
that filled her life.

They told her she was good
but she could not understand
for she knew not
the meaning of good.
They told her she was pretty
but she could not understand
for in the mirror
she saw only ugliness.
She thought that in time
they would find
the bad, the ugliness in her
that she knew so well.
The more she tried to prove
that she was a child of hate
the more they showed love.

Until, one day,
they told her
she was theirs to stay.
It was that day that
this child was born.

Throughout the years, from a
world of hate
God had a plan
that through His people
A child is transformed
from a child of hate and rejection
to a child of faith, hope and love.
We celebrate this birth
for it is within God's mercy and love
that this child is born.

Economical

Making ends meet
without budging the budget.

The birth of justice

O wait not for the ultimate theoretician
with pretenses of renewing power
to calculate the birth, as an obstetrician,
for the new society of this hour.

Man has seen his revolutions
going full circle and then again —
dialectically providing none of the solutions
so radically believed in, yet promised in vain.

Give us some thinkers who balance political might
with a concept of justice born
not of invested interests, but of right.

— Frank Sawyer

My midnight and my sunrise

I was standing at the Golgotha
of my life —
And all my sins like knives and
spears came flashing at me.
And I, unable to move, was
horrified as each one inflicted pain
That seared my brain
And caused my mind to reel
So that I couldn't feel
The burning thrusts of countless sins that kept attacking
me.
But --- Somewhere in the dark recess of my mind, a whisper grew and soon became a voice, that commanded me
"look up"
And claimed that he himself
would drink the cup.
And be the target for my sin
So I might have his peace

within thus put an end to all
my suffering.
Now --- through the tears that
glisten on my face
I am looking up and I see the
bearer of that voice hanging
naked on a cross
While coins are tossed
His pain distorted face
Shows suffering in my place
My poor human mind does not
comprehend what kind of
love that is.
Love so all compassing free
Given to such a one as me
It's I deserve death on a tree
But Christ took all the pain
for me
Hallelujah! The sun is rising!

R. Kroezen,
Hepworth, Ont.

Political Sonnet (number 2)

Who now thinks (sic) in terms of destiny —
where are the philosophers who first spoke
of the messianic birth of democracy
and promised utopia when we awoke?

Do fifty-percent-plus-one now make
the truth? This would be foolishness.
Who cannot see, cannot guess
the totalitarian outcome of this fate?

Forget the criss-crossing of dialogue
that does not sharpen to the core,
but leaves quite free the demagogue
who arises and dominates the floor —
hogging for himself the microphone
and promising the end of inflation and war.

— Frank Sawyer



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Church Page

Hey, do I know you?

We have enjoyed going to different homes on Sunday mornings after church for coffee — whenever we can. Since September, our family has met many other families this way. It's an excellent way to get to know one another.

However, I have discovered, and am continuing to

discover, that it is not only we who are new to Immanuel who do not know many of the people, but there are numerous other families that do not know each other in our church family. Such a situation is not good. We should work at getting to know all of our brothers and sisters, to learn to love them and care for them. It's easy to invite the same people to our homes or to talk to the same people at church. However, in this new

year let us make it our aim to know every member in our church personally. We can start with that new approach this morning when we greet one another in the name of Jesus by saying, "Hi, I'm _____, and we would truly like to get to know you. How about coming over to our house for coffee so that we can become more acquainted?"

We could use this approach at least until we know every confessing member or adult member (including singles) of the church. I think Jesus would want us to begin getting to know each other personally and to continue to build on that initial relationship. It's hard to care for or pray for, or even to love those you do not know.

May 1982 be the year you get to know every one else in Immanuel, and experience greater fellowship.

Pastor Jake Kuipers,
Immanuel Chr. Ref. Church,
Brampton, ON

Church choirs deserve a place too

The notice in this week's bulletin about the demise of our choir leads me to make a few comments on this topic — though with much fear and trembling; for this is a very sensitive issue as I have discovered on more than one occasion. Of course, our congregation is not alone in this predicament. Several other congregations are unable to get a choir together. Some have simply banded together in order to share a choir between two or more congregations.

There is, however, an underlying reason for the lack of church choral groups; for there is no shortage of singers in our congregations and also no shortage of choirs in the city. That is precisely where we find the problem. At latest count I came up with no less than five special-interest choirs. These are choirs which specialize in classical music; others in gospel hymns; yet another specializes in Christian folk music and scripture songs. And so we can go on. Such choirs have a certain repertoire which they "perform" in churches on any given Sunday. They first of all tend to be performance-oriented and their music is very difficult to tie in with the church year or with the theme of a service. Such a highly polished, well-practiced repertoire tends to be quite inflexible.

The second problem with these choirs is that they draw members away from the local church choirs. Because we are all selfish we prefer to go to those choirs that sing our kind of music. The immediate result is that few congregations now have local church choirs able to participate in services in a liturgically responsible manner.

You ask: What is liturgically responsible participation? I can only answer this as a minister and not as a musician. Let me say first what it is not. It is not a demonstration of artistic skill or talent. Certainly there is a place and a time for that, too. But that place and time is not the worship service. Responsible liturgical participation by a choir means that the message stands in the foreground. The message of the choir text must be in harmony with the message of the sermon and should reinforce it. That means that there must also be close cooperation between the pastor and the music director. Such cooperation can only take place when we have local congregational choirs.

Special-interest-choirs (as I call them) have a praiseworthy aim; they want to improve music appreciation and also our singing. But does it achieve that? I don't think so. In fact, because they come with a well-rehearsed repertoire they create feelings of inferiority in our regular choirs. Regular choirs don't have the time to rehearse a limited selection of songs, at least not if they participate on a regular basis in a meaningful way in the worship services.

Rev. H.G. Samplonius,
First Chr. Ref. Church,
Edmonton, AB

ATTENTION!!! Students of Classis B.C.

If you are studying for the ministry and are in serious need of money, apply for funds to the Student fund Committee of Classis. Send for application forms now. Completed application forms must be in our hands no later than July 1, 1982.
Rev. W. Geerts.
Box 519, Agassiz, B.C. V0M 1A0

Maranatha, Calgary to establish catering group

The coffee fellowship catering project has been active for a year now and we are delighted with the results. Thank you all for your participation. It took almost a year and a half to utilize all our members in this way, it does not place a burden on any particular church group or society.

Because of the success of this venture, we wonder if it could be expanded a little to allow for the organizing of a catering committee. Are there perhaps any ladies in our membership who would be interested in becoming a member of a committee that would assume responsibilities

Press Parade

for meals and dinners that periodically are called for in our church, gatherings such as Classis meetings, elders conferences and deacons conferences. Ideally we should have a committee of four ladies who would be responsible for planning menus and cooking.

This last classis meeting proved there are many ladies willing to lend a hand in setting tables, serving and cleaning up but few who would shoulder total responsibility. Please give it some thought and pass on your suggestions to the church office. Thanks a lot!

Maranatha Chr. Ref. Church,
Calgary, AB

Resurrection of men's societies?

During the past months there have been a number of inquiries about the possibility of starting an adult Sunday school class. Nothing so far has seemed to work out. So I have been thinking. Since the ladies already have a Bible study on Wednesday mornings, I could start something for the men, for whom no such opportunity exists. So how about it men?

I'm inviting you to come to my place Thursday night at 8 p.m. to discuss the feasibility of a men's Bible class or men's society.

I would especially like to see the attendance of the young men who have made confession of faith, but do not attend any other society. Of course, we need the older men also, because we need to learn from all the wisdom you have stored up over the years.

So, please come to the pastor's house Thursday night at 8 p.m. (no age limit).

Maranatha Chr. Ref. Church,
Bowmanville, ON

Take a year out for studies in evangelism

Envy is not a virtue, but I'm afraid I can't always suppress it. It comes up when I look across the ecclesiastical fence now and then. I envy the Mormon Church, for example. No, I will never join it for it preaches a false gospel. But that doesn't mean we can't learn a thing or two from the Mormons. I envy them for their custom that young men devote at least one year to missionary service. In

our church, a few young people go on a SWIM (six weeks of Summer Workshop in Ministries), but hundreds of Mormon youths spend a whole year in missionary service. I also envy some evangelical churches that see many of their youth spend a year or more in Bible College, so that they are better equipped for Christian witness. We have our Reformed Bible College in Grand Rapids, an excellent school, but only a few think they can afford a year or more to study there.

What a blessing it would be for the Church if more of its young members would seek such training. It would strengthen our leadership and increase our witness. I hope we will pray more fervently that more of our young people begin to look at such opportunities as SWIM and Reformed Bible College, and Christian liberal art colleges like Calvin, Dordt, Kings and Redeemer, as a way to more successful living in God's service.

Rev. A. Van Geest,
Ebenezer Chr. Ref. Church,
Trenton, ON

The Volunteer Resource Bank offers short-term service

Have you ever had the desire to serve as a volunteer in a different capacity, even for a short time? Possibly, you, like hundreds of others, cherish the opportunity to serve in God's kingdom in a specific way. The doors to long term service might never have been opened to you, but it may be your desire to do something also.

Groups ranging from denominational boards to the level of the local churches encounter needs that are specialized and of shorter duration. Did you know that volunteers donated nearly half of the 12,000 hours needed for the construction of the new school dormitories at Rehoboth, New Mexico? The Mission fields often require people with a variety of skills and occupations as volunteers for a short duration.

The 1979 Synod of the denomination recognized those needs and established the VRB. The VRB made a list of 46 skills and occupations needed for short durations in various places locally or in foreign countries.

Information forms may be obtained by writing to the VRB of the Chr. Ref. Church, 2850 Kalamazoo Ave., Grand Rapids, MI 49560.

Tillsonburg (ON)
Chr. Ref. Church

Church News

Called

— to Springdale, Ont., Rev. John Zantingh of Dundas, Ont.

New clerk

Ingersoll, Ont. — Mark Heerema, 25 Chisholm Dr., Ingersoll, Ont. N5C 2C5 (519) 485-1113

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Supper in the morning



Rev. Ron Harmer

"The Lord's Supper is the central act of worship in the Christian Church." This fact was driven home to us in the spring of 1981. We had joined a party of Westerners from Alberta and British Columbia (forty-seven in all) in a "Journey of Faith" to the Holy Land. Our first thought of going caused our hearts to palpitate. Then after prayerful consideration we decided to make preparations for our departure.

The one supreme highlight of the trip was participation in a communion service just outside the Garden Tomb in Jerusalem. We had shared previously in such services in local churches, in conferences, in camps, in senior citizens' homes, and in the presence of shut-ins. But never before did we remember our Lord's death in the Holy City in His appointed way.

That particular April morning at eight o'clock we left St. George's Hotel in Jerusalem and walked to the Garden Tomb only ten minutes away. It was located a short distance north of the walled city outside the Damascus gate. And to our amazement we found that the two places, Calvary and

the Garden Tomb, were in close proximity the one to the other. The sites were traditional, it was true, yet we sensed we were within a simple radius of the two spots where the experiences actually took place. Our tour host, Rev. Bob Simpson, a Calgary pastor, and former missionary to Africa, graciously extended to me the joy and excitement of speaking at this special Communion service.

I had followed a number of tourists into the open tomb not far from Golgotha. As I walked through the opening into our Lord's burying-place all I could do was exclaim audibly again and again, "He is not here, for He is risen, as He said." Immediately afterwards, I left this shrine to join our group for the Lord's Supper to be observed about sixty feet away.

My motivation that morning was to try to answer the question, "What is the meaning of this Supper?" Goethe had said, "the highest cannot be spoken." I attempted, nevertheless, to verbalize a little concerning this unusual dramatic act.

I described it as a time of commemoration, as an expres-

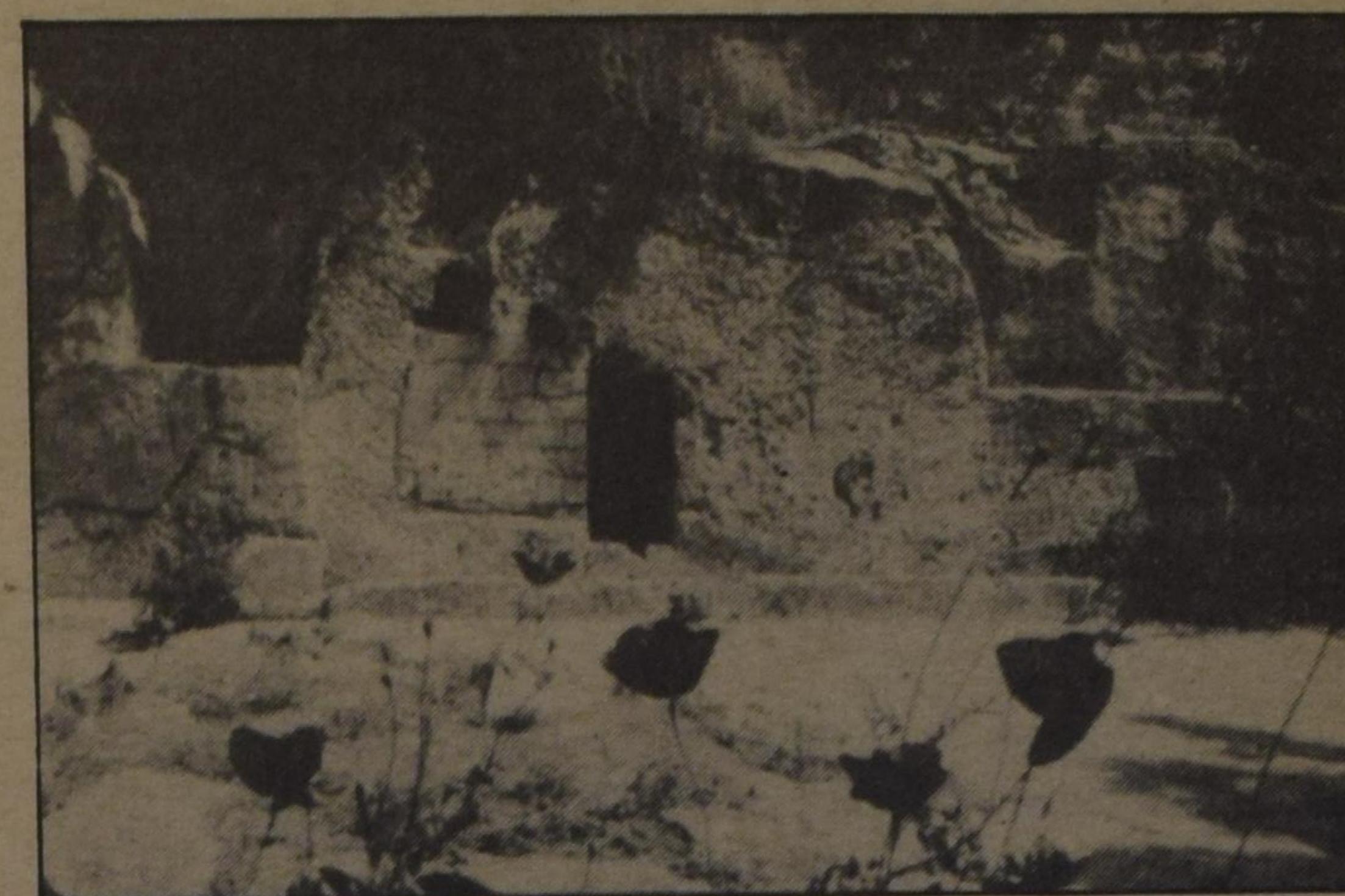
sion of deep and abiding gratitude for the total work of Christ. We were looking back in history to that Thursday night in the first Holy Week when Jesus broke bread and drank wine with His own disciples.

It was an act of personal commitment, a pledge, a vow, a sacrament. It was the occasion for loving obedience which we knew would be performed in perpetuity. It became an enacted sermon including fellowship with the Lord Himself and also with one another. We were indeed, experiencing the unique Presence of Jesus Christ by His Holy Spirit. It provided opportunity for each of us to be a servant to the other, thus pointing up the priesthood of all believers.

Years previously we had confessed Jesus in another ordinance, Christian baptism, a sign of the beginning of the Christian life, but here, we were signifying our growth in Him, and the fact that that growth would continue until the consummation of all things. We were observing a picture of God's great act of forgiveness, and also of our forgiveness of one another.

I thought at once of Corrie Ten Boom, who, during the Second World War, had helped to hide and rescue Jews in her home in Holland. After the war she went to Germany with the message that God forgives. It was in Munich in 1947.

In an evangelistic meeting she saw a balding, heavy-set



man, and recognized him as one of her cruel guards at Ravensbruck Concentration Camp. He came forward after the meeting to commend her for her presentation.

"You mentioned Ravensbruck," he said, "I was a guard there." He had become a Christian since the War. Now he was asking for her forgiveness, though he did not recognize her as one of his former prisoners. He reached out his hand.

She tried hard to lift hers to shake hands with him. But it felt like a piece of heavy lead. With serious difficulty, however, she raised it, shook his hand, and cried, "I forgive you brother, with all my heart."

We were sitting that morning at the table of forgiveness, and our quiet prayer was the prayer of Christ upon the cross, "Father, forgive them for they know not what they

do." How appropriate when we realized the feeling of enmity that existed within the torn land in which we were visiting!

When the closing hymn was sung and the benediction pronounced we turned from this historic spot feeling somewhat like the Emmaus Road disciples who exclaimed... "Did not our hearts burn within us as He talked with us by the way and as He opened to us the Scriptures?" In our hands we held the empty olive-wood cups, stained red with the grape juice we had just drunk.

They were given to us as a gift by our host as mementos of this never-to-be-forgotten visit. As we moved quietly away it seemed as if we were living in a dream world. For in that glorious hour we had tasted the living water of Christ at His deepest well, and we could never be the same again.

The Anti-Technology movement

by William Luijstra

It was shortly after the Second World War while I was attending high school that I first came in contact with members of the Technocratic Society. In Europe it was a period of great devastation and poverty. Also, many people had become disillusioned with the state of affairs in the world.

Members of the Technocratic Society came up with a simple solution to all the difficulties around us. They told us that technology would solve all our problems. Hunger and squalor would disappear and the world would live in harmony, peace and justice.

Looking today, we can say that technology has indeed helped solve some of the problems that existed in the late 1940's, but has also created new difficulties.

The problems that have been brought about by technology appear to have created a new movement which we could in general terms describe as the Anti-Technology movement.

Adherents to this movement seem to think that technology

stands in the way of bringing harmony, peace and justice in the world. This movement appears at the moment still limited to the affluent countries. In countries where there is hunger and poverty, governments tend to believe that technology will help them to overcome those problems. Let us take a look at some of the objections that have been raised against technology.

1. Technology encourages people to needless consumption; therefore, it becomes the cause of human greed and of the waste of our natural resources.

It should be noted, however, that human greed has been around a lot longer than the present state of our technology. When God gave the Ten Commandments to Israel a whole commandment dealt with this problem.

2. Technology forces people to do repetitive, boring work which dehumanizes them; however, the use of computers and computer-controlled robots are not eliminating a lot of the repetitive, boring work that dehumanizes people.

3. Technology provides people with artificial diversions

which hinder their chances for cultural self-fulfillment.

Obviously this criticism contains an element of truth but it also makes the assumption that we have lost our will to exercise any freedom of choice. Certainly we can deplore much of the current leisure activities, the standard of television, excessive drinking, the popularity of spectator sports and so on but are we then not really blaming the messenger rather than the message?

4. Technology separates people from nature and denies them control over their lives. This criticism seems to indicate a longing for the good, old days; however, we should be aware that in the good, old days the gap between top and bottom rank was immense and there was hardly any middle class. Those societies were in comparative terms much more comfortable for the very few at the top.

Higher standard

Science and technology have provided a higher standard of living for many people. In the industrialized world far fewer people suffer from mal-

nutrition, disease, low life expectancy or lack of educational opportunity. Today, Japan is probably the most advanced country technologically and it appears to suffer less from the current recession than most other countries.

As Christians, what should our attitude be towards this movement that holds technology responsible for many of the ills that plague our society today? Yes, some Christians seem to agree that technology must be curtailed in order to enjoy a life of liberty and justice.

Some say that government must encourage labour-intensive industry rather than capital-intensive industry. Since capital represents the resources of our country or the fruit of our labour, they seem to say that we may labour but may not enjoy the fruits of our labour. Technology is the fruit of our creativity but also is a capital resource. We are encouraged to use our creativity but may not use the fruits of our creativity.

There is no doubt in my mind that in the days ahead, science and technology will change our society at an ever

increasing pace. We only have to look at the communication sector where within minutes of an occurrence it is on our T.V. screens and according to the experts, computers will soon make it possible to provide us right in our home with any information we request.

As Christians, we should not make an idol of technology but realize that it is a God-given tool that we may use to God's glory and to our benefit.

Rather than fighting technology we should continually develop ways and means to channel the fruits of our creativity into a hope for the future, particularly for the many among us that are less fortunate. Let us be aware that technology can provide us with ever greater opportunities for service.

Mr. Luijstra is from Kincardine, Ont.

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Children

An Easter story

The bonfire

by Berta Hosmar

"Tell us some more about the time when you were a young girl in Holland," begged Tim, and his twin sister Amy added, with a quick glance at the clock, "Yes, come on, Mom. It's only nine o'clock. We don't have to go to bed yet."

Mom smiled. "I've already told you both just about everything I can remember, what else do you want to know?"

"Tell us about Easter customs in Holland at that time, you've already told us that at Christmas nobody exchanged gifts in Holland; that gifts were exchanged on December 5, and that the Dutch 'Sinterklaas' was supposed to come from Spain. It'll soon be Easter, so you simply have to tell us," Tim commanded and Amy took an extra cushion from the chesterfield and put it behind Mom's back.

"There now, you're nice and comfortable in Dad's rocking chair and your two darling children won't move until you're finished," she said, and Mom looked at her eager audience, took a deep breath and started to tell her story.

"Spring always starts earlier in Holland than here in Southern Ontario," she began. "Even if Easter was celebrated in March, you could already smell the spring. The grass was a pale green, daffodils and tulips were blooming, and although many trees were still rather bare, the buds were ready to burst open."

"Easter always made me happy. On Good Friday, we usually went to church at night, for the stores and factories were open till four o'clock in the afternoon. I don't remember much about the sermons but it always made me sad to hear how Jesus had to suffer for us. In our children's Bible at home I always quickly turned the page when I saw the picture of Jesus hanging on the cross, I couldn't bear looking at it." "I skip that page, too, in our own children's Bible," confessed Amy, but Tim admonished his sister, "Shhh, let Mom go on, don't interrupt her!"

"Okay Dad," retorted Amy, slightly insulted, but Mom continued. "Easter morning was so festive in our home. I remember that even in Church the atmosphere was so different, compared to Good Friday. Even the songs were so happy, and sometimes the children's choir would sing Easter hymns. People who had lost members of their family could hear again that Christ has risen, and that all believers will rise with Him."

"So Easter in Holland was actually celebrated exactly as we celebrate it here. Did the children also get Easter bun-

nies?" Tim wanted to know. "No, those customs were a little different, it also depended on which part of Holland you lived in," Mom continued.

"On the Sunday before Easter, Palm Sunday, small kids would get a rooster, baked from ordinary bread dough, with two raisins for eyes. You put that rooster on a stick and paraded outside with it for a while before eating it. I guess it was a reminder of Peter's denial of Jesus, when the rooster crowed."

"Queer," concluded Amy. "What else did you get, Mom?"

"On Easter morning you ran downstairs the minute you woke up, for there, hanging on a doorknob in the livingroom, were crocheted little nets or purses, filled with small chocolate eggs, wrapped in colourful foil paper, sugar eggs, walnuts or other nuts, and always on the very bottom of the net, an orange. Every child in our family had the same amount of candies, of course, and we would hang those nets around our necks and run outside to compare our Easter treat with the goodies of the neighbourhood kids."

"We also ate lots of boiled eggs at supper time on Easter Sunday. In some parts of the country you had egg-eating contests on Easter Monday, which was also a holiday. My old aunt once had 22 hard-boiled eggs for supper. She won."

"Yuck, I'd be sick to my stomach!" cried Tim. "What other queer things did you people do, Mom?"

Mom thought for a minute, then her face lit up.

"How could I forget to tell you about our giant Easter bonfire on the evening of Easter Sunday!" she exclaimed. "In our part of the country people would gather dead branches and twigs for days. All that firewood would be dumped in a spot somewhere on an open field not too far from town. The pile of branches and twigs would sometimes be as high as a house and people would use ladders to build the pile even higher."

"Then, on Easter Sunday at dusk, hundreds of people, men, women, teenagers and children, would gather around the pile and the fire would be lit. I can still smell the fire and hear the crackling of the flames. People had a great time, although I don't remember what those Easter bonfires had to do with Easter. I wouldn't be surprised if it was an old heathen custom. I wish we had those bonfires here, too, at Easter. Talking about it brings back fond memories. My mother always treated us to hot chocolate, buttered raisin bread and small choc-

late Easter eggs after we came home. And you know what? I even met Dad there for the first time. He was also watching the fire and started talking to me! But now, kids, off to bed; no more stories."

Amy and Tim knew that Mom meant business and ten minutes later they both snuggled deep under their blankets, ready for a good night's sleep. Tim kept tossing and turning for a while, still thinking about Mom's stories. Neat, having a campfire so early in the year. Here in Ontario there might still be

gently, and Amy sleepily turned around and mumbled, "What do you want? I was almost asleep."

"Why don't we surprise Mom and Dad and gather twigs and branches from the woods behind our house, and build a bonfire in the open field. Then, on Easter Sunday, at night, one of us tells Mom and Dad to come for a walk, while the other one lights the fire. I'll light the fire. I bet I'm better at it than you are and presto, instant Easter bonfire!"

"Impossible you silly, it will

fall, why can't we have a fire in an open field where there are no houses at all?" "Besides," he added as an afterthought, because he wasn't entirely sure if his plan was not against the law, "who would see it anyway?"

"Uncle Fred and Aunt Karen and cousins Jim and Joyce are spending the Easter weekend with us, so they'll see the bonfire too!" Amy suddenly exclaimed.

"Shhh," whispered Tim urgently, "don't let Mom and Dad hear us. Let's not tell Jim and Joyce anything. Then it will be a surprise for them, too. Every night after school we'll go out for half an hour or so, and gather twigs and branches. We'll have to make sure Mom does not see us. We still have two weeks before it's Easter, so let's get started tomorrow. And remember, not a word about it at school."

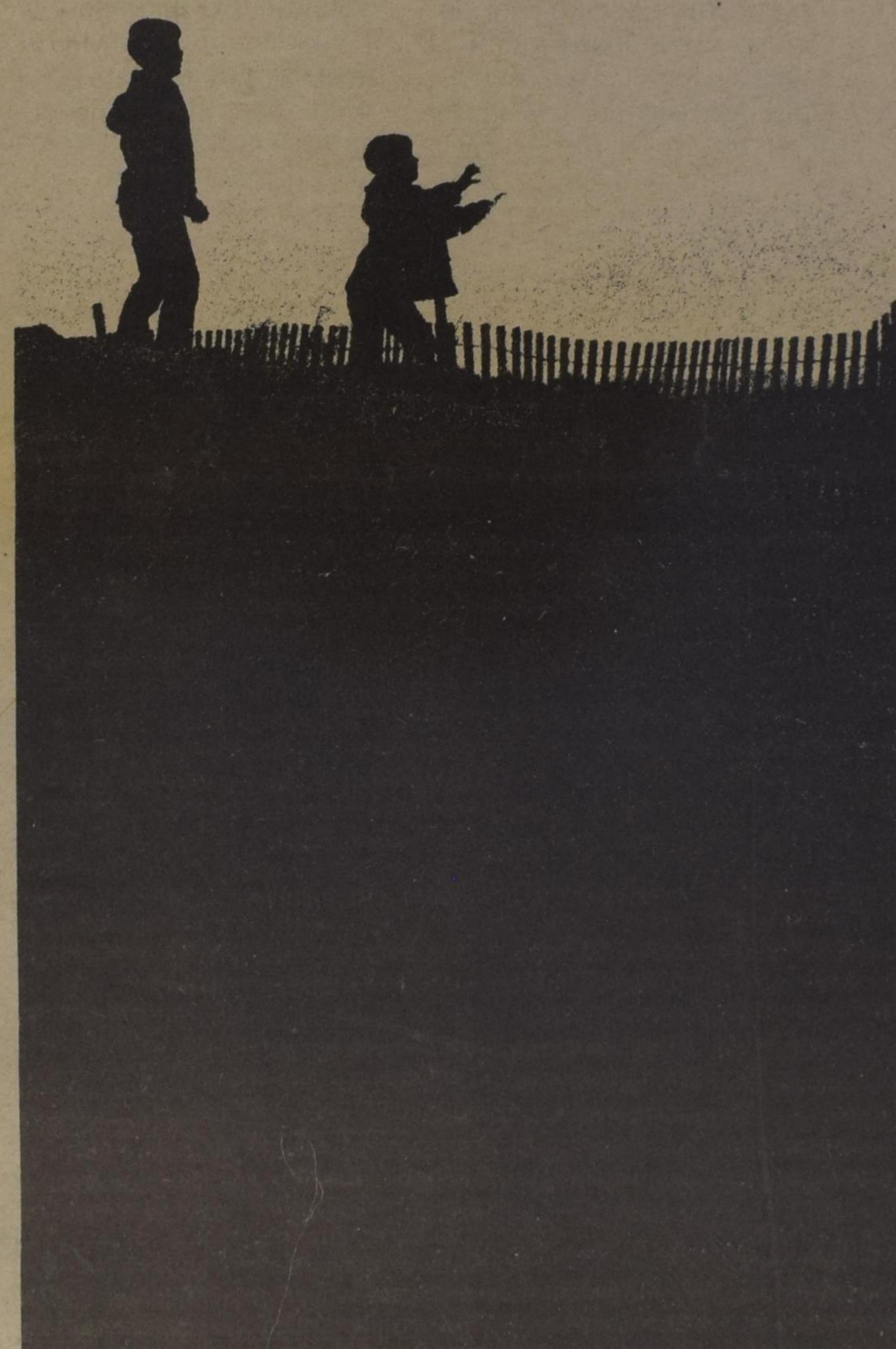
"Brownie's honour," agreed Amy, and Tim went back to his own room, satisfied that his twin sister was a good sport sometimes. The next two weeks were busy ones. Gathering fuel for the fire was not difficult, the stack grew higher every day and Tim even used Mom's stepladder to reach the top, but digging a trench around the pile was hard work. "We'll also need a few pails of water," Amy remarked. "Good idea, get those old jam pails from the basement, but make sure Mom doesn't see you," Tim warned. "We'll fill them at the creek. And look what I have here? Matches. I found them in Dad's desk drawer. He'll never miss them. Now all we need are some old newspapers to start the fire."

On the Thursday before Easter the twins decided their Easter project was finished and they proudly looked at their surprise. It probably wasn't half as big as the Easter fires in Mom and Dad's days, but it certainly would be a neat bonfire.

"Suppose it rains, what are we going to do then?" asked Amy, but Tim scolded her. "Don't even think about rain. We'll listen to the radio, and if the weather forecast predicts rain, we'll have our fire on Good Friday or on the Saturday night before Easter."

On Easter Sunday the sun shone brightly in Amy's eyes when she woke up. Downstairs she could hear the radio playing the Hallelujah Chorus from Handel's *Messiah*. Last year Mom and Dad had taken them both to a sunrise service at the cemetery. Amy would never forget how real it all of a sudden had become to her that all the dead who had been buried there, who had believed in Jesus, would also rise with Jesus from the dead.

"That's what Easter is all about," Amy knew and under the blankets she thanked God



snow on the ground if Easter was in March. This year Easter was in April, though, all the snow would more than likely have melted.

All of a sudden a thought struck him. Mom had said that she wished she could attend another Easter bonfire. Why not surprise her? Why not make one especially for her and Dad? They lived in the country, the nearest neighbour lived half a kilometer away and there was plenty of space in the field behind their house. He had to talk to Amy about it, right now! Without a moment's hesitation he jumped out of bed and tiptoed to his sister's room.

"Are you asleep? I've something very important to tell you," he whispered ur-

take us weeks, and Mom and Dad will see the pile from the kitchen window," Amy yawned. "No way, we won't build it right behind the house, I'm not that stupid! We'll make it in the far corner, behind some dead shrubs. There's lots of litter in that field, dead grass, dead shrubs, you name it. We'll dig a trench around the pile as a safety precaution!"

Amy sat up in bed and her eyes started to sparkle. Tim had marvelous ideas sometimes, she had to admit. But then she hesitated again.

"Do you think it's allowed to have some kind of a giant campfire in early spring?" she asked.

"Why not? People in town even burn their leaves in the

Children

The bonfire

for His love, also for her.

"Time to get up, or we'll be late for church!" called Joyce from the other bed, and with all the company the day passed very quickly. With four kids you had a lot more fun, but Amy and Tim were careful not to take their cousins to the open field behind the house.

"May we all go for a walk after supper, say at about seven o'clock?" asked Tim innocently during supper.

"Sure," answered Dad, "you kids go ahead, as long as you stay on the road and don't go into the woods, it's just about dark at seven."

"I mean, all of us!" exclaimed Tim, and Amy felt a touch of panic. Suppose their parents and uncle and aunt wanted to stay home!

"Yes, why don't we all go," agreed Mom, and the twins breathed a sigh of relief.

After the dishes were done, Tim suddenly disappeared

mysteriously and Amy explained vaguely, "He just had something to do. Let's go, he'll be with us in a minute." A few minutes later seven people walked on the country road under the bright light of a full moon.

"We don't even need a flashlight," remarked Dad, but then Mom exclaimed, "What's that, do I see a fire over there in the field?!"

"Let's run!" cried Amy and two minutes later a panting Mom and Dad and uncle and aunt and two bewildered cousins stared with wondering eyes at a crackling bonfire! "Your Easter bonfire, Mom, remember that you said you wished we had them in Canada? Well, we fulfilled your wish," declared Tim, who had suddenly appeared from nowhere.

"Good grief!" was all Mom managed to utter and Dad and the others were speechless for

a minute. Then Dad started to stutter, "LIIIIlook, they even dug a ditch for safety!" "And here are some pails with water!" cried Uncle Fred. "Oh, I hope nobody thinks there's a house on fire. What if the firefighters come?" stammered Aunt Karen. "Neat!" cried Jim and Joyce and then Dad noticed the slightly disappointed faces of his children and he pulled himself together.

"I gather Mom told you both about our youth, when we watched the Easter bonfire every year?" he asked and when Tim and Amy nodded their heads he put his arms around their shoulders.

"This is a marvelous surprise. You kids must have done a lot of work. Here let me hug you!" He praised his children and then he whispered something into Mom's ear and disappeared into the dark.

"What's Dad going to do?"

asked Amy who noticed that Dad had left and Mom explained, "He's just going to phone the fire department to tell them that, if they've noticed the fire, not to come, that everything is under control."

Then Mom hugged her children and said, "Come on, let's enjoy this, and you two kids are not the only ones with surprises! Wait till I get back from the house, Jim and Joyce, please come with me to get some lawnchairs, it's warm enough to sit around the fire."

Five minutes later Mom and Dad and the two cousins came back, huffing and puffing.

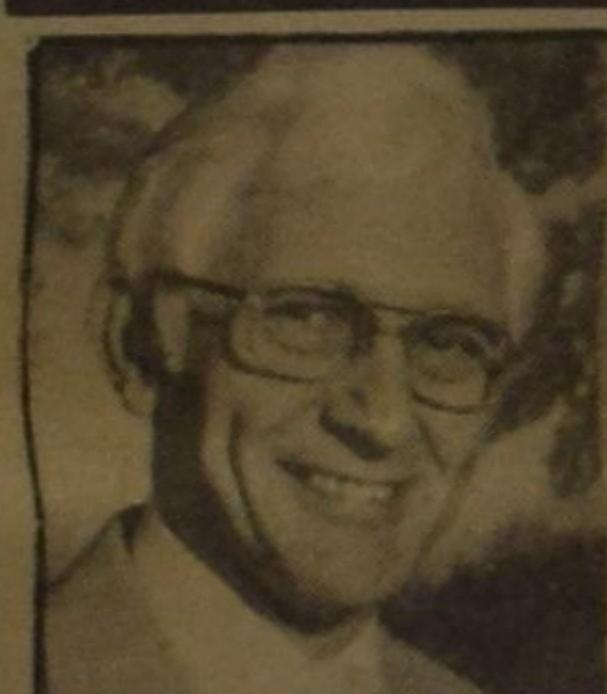
Mom carried two large thermos bottles and Jim and Joyce carried the lawnchairs. Dad carried a mysterious bulging plastic bag.

"Everybody sit down," commanded Dad, and Mom started to hand out paper

cups. "Oh, I know what we get to drink, I bet it's hot chocolate!" cried Tim, and Amy added, "I wouldn't be surprised if we were treated to buttered raisinbread and chocolate eggs, right Mom?"

"How did you guess?" laughed Mom. "After I told you my story a few weeks ago, I thought, 'When our relatives are over, I'll treat them and our family to the same refreshments we used to eat on Easter Sunday after the bonfire! But I never guessed I would also see and hear and smell a real Easter bonfire, here in Southern Ontario, thousands of miles away from Holland!'"

"Now you can see that you can't tell your kids anything," joked Uncle Fred and Aunt Karen added, as she watched the flames dreamily, "You know, this is the cosiest Easter evening I've spent for a long time." Everybody agreed.



William R. Rang
Skylights

Railroad crossings

When we arrived in Canada years ago, we found a country very different from the one we had left. Sidewalks weren't even paved with bricks. Cars were not equipped with direction signals, and you had to roll down your window and stick your arm out when you planned to turn or even stop.

Hydro was on a slow cycle and you had the idea that the lights were constantly flickering. The telephone was something else. For every call you had to get through to the operator first. In the land where this wonder was invented there were no dial phones yet.

Railroad crossings were very hazardous since, even in the cities, they were unguarded. For that reason the law required that automobiles come to a complete stop at every crossing. A sign at the tracks warned: Stop — Look — Listen.

I soon realized that these words contained a warning not against the danger of railroad crossings only. There are many things that cross our paths of life. Ideas, opinions, news flashes, happenings, temptations. The list can go on for a long time.

The Apostle Peter wrote extensively about "railroad crossings" in his two letters. Toward the end of his last epistle he charges us to be the sort of people who live lives of holiness and godliness (II Peter 3:11). We must stop, look, and listen. Too often we don't stop at all, look very little, and listen for the wrong sounds. No wonder that things go wrong in the lives of many, in their families, and in their churches. We're not careful enough and not obedient enough. Stop, look, listen!

Parents ought to teach their children to stop, look, and listen also. To merely forbid or order children teaches them only to follow blindly. It does not instill values. Children must learn to observe, analyze, and hear what the Word says.

Remember, the sign did not only say "Stop". It urged us to look and listen. A matter of life and death.

If we only stopped, we would never get across.

'Tis my Jesus

Naked, stripped in humiliation
See my Jesus standing there.
Soldiers mocking and tormenting,
Agony beyond compare.
'Tis my Jesus in the Common Hall
Scarlet robe hanging 'round.
'Tis my Jesus standing silent
A reed for a scepter found.
A plaited crown of thorns upon His
head,
Ripping, tearing — a dastardly
deed!
'Tis my Jesus, wounded stricken,
Sent to earth for me to bleed.
They bow the knee before Him,
Mocking! The King of the Jews!
Spittle mixed with His precious blood
Dyed the deepest crimson hue.
They took the reed and smote Him,
Driving the thorns in deeper still.
Mockery! Insults! What indignation;
Man's sinful nature to have it's
fill!
'Tis my Jesus, God's own Son,
Come from Glory for this day.
To be stretched upon a timber,
The penalty for sin to pay.
'Tis my Jesus bruised and beaten
Hanging there upon the tree,
Humbled, battered, despised,
forsaken,
N'er has one seen such agony.

'Tis my Jesus who could have called
Ten thousand legions of angels
down,
To lift Him up, to fight His cause,
To trade the thorns for a golden
crown.

Gentle Jesus ... Meek and mild?
Not my Jesus ... oh no!
'Tis my Jesus strong and mighty
Man's sinful curse to overthrow!
'Tis my Jesus who in His power
Created earth and all within.
'Tis my Jesus, man of sorrows,
Who yielded up His life for sin.
'Tis my Jesus at Golgotha
At that terrible darkened hour.
'Tis my Jesus by the Father forsaken
To feel the weight of sin's great
power.
'Tis my Jesus on that day
Sin's full ransom paid,
Risen, living with God in Glory
Where streets with Gold are
paved.
Very man ... and very God,
'Tis my Jesus you see ...
Who gave His life on Calvary's cross
From sin to set ME free.

we're the one!

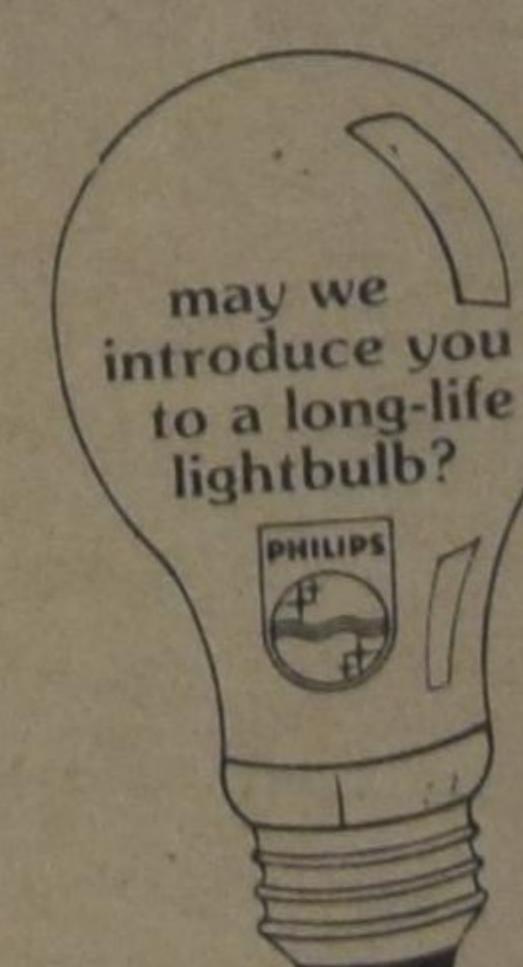
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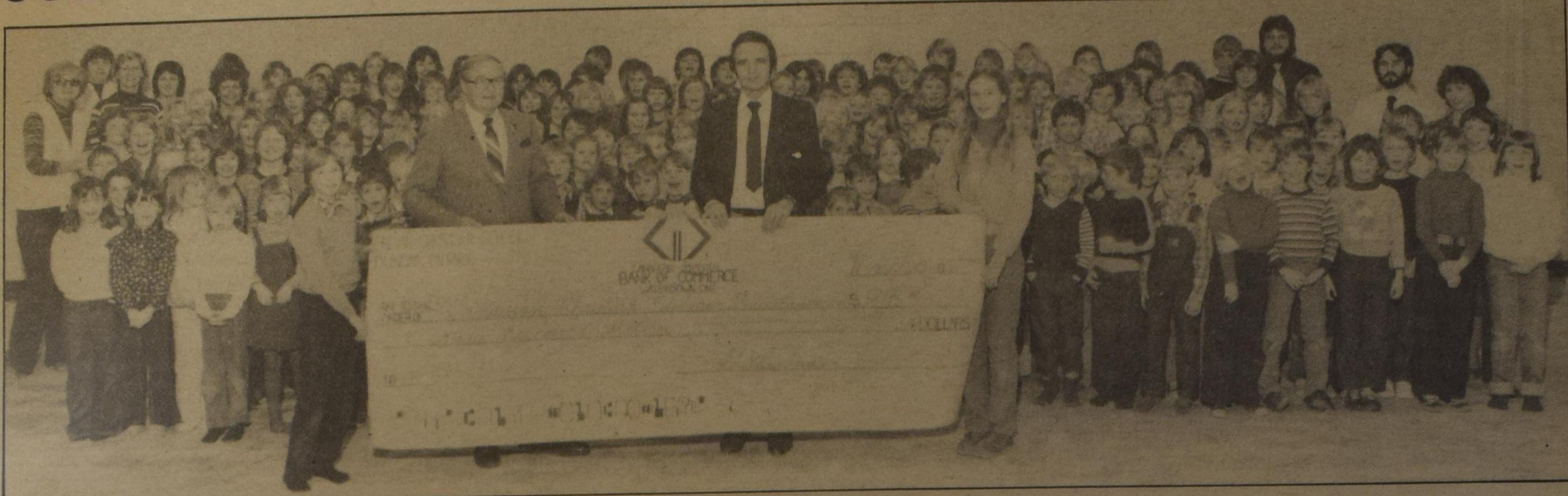
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CCEF looks for \$10,000 from Foundation Day support



Picture of entire student body and teachers at Calvin Christian School, Dundas, Ontario. Presenting the C.C.E.F. Executive Director Mr. F. Vander Velde a large replica cheque in the amount of \$916.00 are two students, Shelley Kersten and Connie Dam and the principal Mr. Garry Glasbergen.

by Fred Vander Velde

Across North America, all Christian schools affiliated with Christian Schools International (CSI) recently held Foundation Day collections for the benefit of Christian textbooks.

Some schools hold their activities in early May, but most schools have traditionally designated Foundation Day in their school for February.

Calvin Christian school in Dundas, Ontario, gave it all the effort they could for a full week and raised \$916 which is an increase of \$296 over last year.

Here is what they wrote the CCEF office about their activities: "On Monday, the pupils were informed via an assembly what events we would be doing during the week and how they could keep track of the money raised by checking

with the hallway bulletin board. Tuesday's White Elephant sale netted \$115.39; Wednesday's sale of hot dogs and juice realized a profit of \$136.86; Thursday's Bake Sale brought up a total of \$105; total for pure donation was \$558.75. A new thing for this year was a penny collection: from Tuesday to Friday we collected \$206 worth of pennies (amount included in the \$558.75).

"On Friday, pupils took turns lining the pennies collected by their class, side by side on the gym floor to see who had the most rows. Can you imagine 20,600 pennies on the floor and then picking them up again! Several mothers volunteered to count and roll all the pennies — two full pails! Both students and staff had a busy but enjoyable week participating in all of these events.

"We are happy that we too can be part of this great effort to raise funds for the development of Christian school materials. We pray the Lord's blessing upon the work of the CCEF as it continues to promote the cause of the Christian education in this most important way."

This year the CCEF hopes to collect \$10,000 from all the CSI member schools in Canada.

This year's Foundation Day theme was entitled: "Christian textbooks help you learn for all you're worth." Christian textbooks are in student's and teacher's hands because of the many contributions to the Foundation.

This year more than 100,000 Christian textbooks will again be distributed to CSI member schools. The total '82-'83' CSI Curriculum department funding requests for the develop-

ment of new learning materials is close to \$200,000 to be funded by both the U.S. and Canadian Christian Education Foundations.

We are grateful for the tremendous positive response students and teachers have towards the development of Christian textbooks. Here's what students said about Christian textbooks in a recent survey:

"Christian textbooks help us grow in Christ because (they) remind us about God as we read." — Grade 4.

"Our Christian health book has some verses from the Bible which praise God by telling how He made our bodies." — Grade 5

"Christian textbooks help me to face life and other people." — Grade 6.

"Christian textbooks are good for us. They help us learn and understand clearly

how everything fits together and points to the Bible." — Grade 7.

"A Christian textbook ... not only helps to teach the student but also helps us to understand what a Christian point of view to studies should be." — Grade 8

I am grateful to God that the entire Christian community is willing to share in the cost of developing more distinctive Christian textbooks for our schools. You can help the Foundation (CCEF) financially and with your prayers so that much more quality Christian education will be taught in our Christian schools. To all the students and teachers alike in Canada we say. Thank you for your continued support!

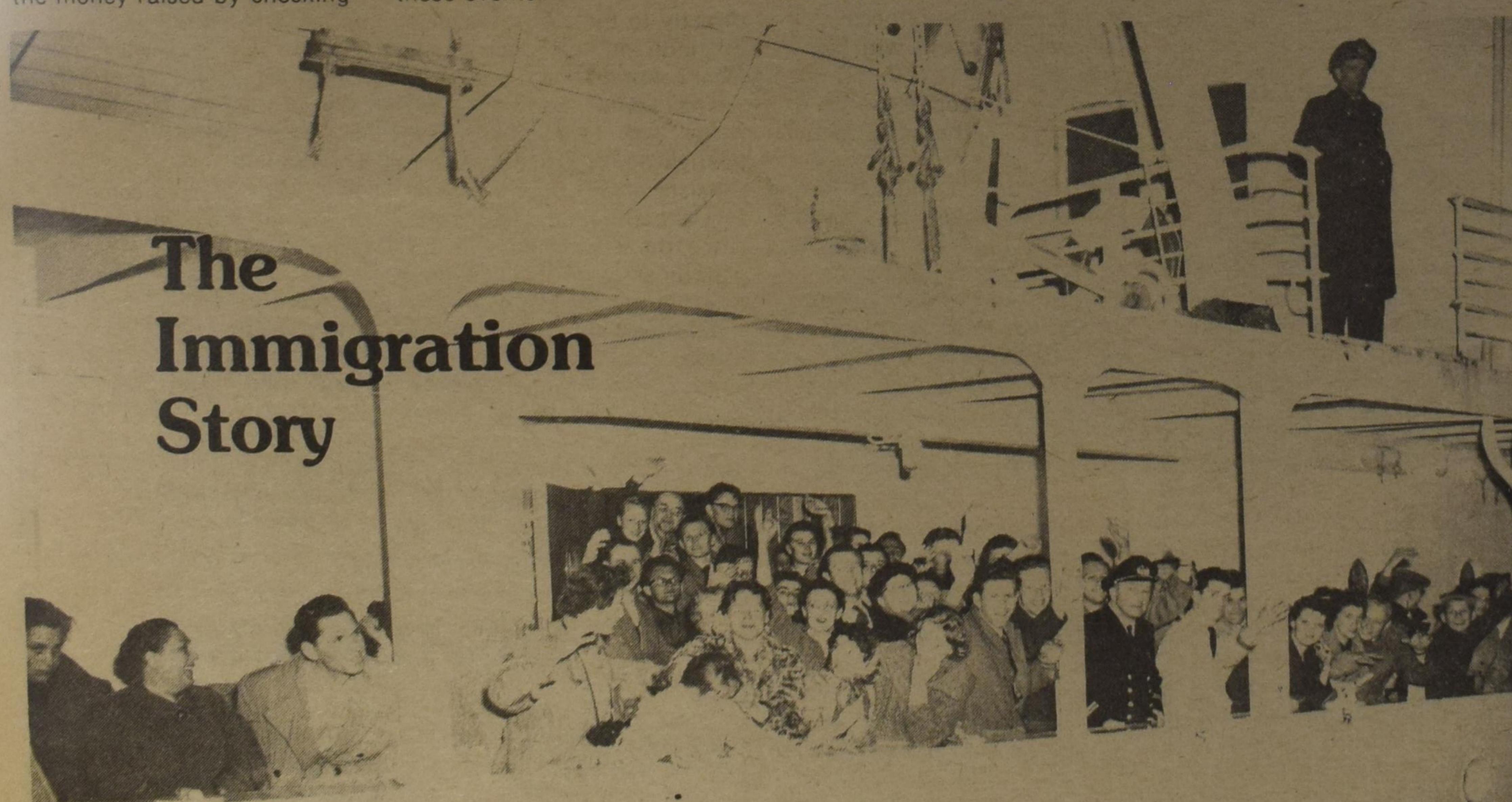
Mr. Vander Velde is executive director of Canadian Christian Education Foundation

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Together in Hope: The first Canadian Christian Festival

by Dr. Hans Daigeler

Chairman of the Organizing Committee of Christian Festival

To gather a crowd of 82,000 people isn't remarkable in our congested modern society, but to gather 82,000 people for a Christian event is remarkable.

To gather 82,000 people of whom 80 per cent stated that "they had no fixed faith address" (congregational membership) for a week-long Christian festival seems miraculous.

This happened during the summer of 1979 in Nuremberg, Germany. A most unlikely place for a festival since Nuremberg stirs memories of the 1930's anti-semitism and Nazi triumphalism, the suffering Christians of the "Confessing Church" in the early 1940's and the later "war crimes" trials.

But Jesus never had any difficulty gathering crowds of the most unlikely people and, apparently, he hasn't lost his touch.

It is this recognition of the continuing attraction of Christ for people that convinced our Church to join with the other major denominations of Canada in sponsoring the First Canadian Christian Festival.

The Canadian Festival will take place in Ottawa over the long weekend, May 20-24, so that people from all parts of the country can attend with minimal disruption of their workaday life. However, Ottawa was not chosen simply because it is the national capital and is geographically situated midway between Newfoundland and British Columbia but because it embodies the religious mix of protestant/catholic and the linguistic mix of English/French that dominates the Christian fact in Canada. Ottawa also possesses good fairgrounds plus the economy accommodation represented by abundant campgrounds and universities which is a major consideration for a project designed for all levels of society.

Indeed this concern to include Canadian Christians from all social and economic levels is taken from the original Kirchentag model. German Christians considering their society after the Second World War, concluded that the creative alternative to disorder is to turn one's life towards God in intelligent, loving, social service. The same question as to how people from different backgrounds can work together in harmony has perplexed our nation and our churches for the last two decades. It will remain the paramount question of the 80's for the whole spectrum of social opinion from the reactionary to the radical.

One main thrust of the Festival is to provide a forum for the diversity of positions and convictions on this question within the family of God

in our nation. To that end, workshops have been set up on various themes such as: social justice, the arts, communal life, science, worship, and the place of theology today. It is important to the health of the Church and our nation that the laity debate such matters on the basis of sound information in an atmosphere free of the sensationalism and manipulation that frequently marrs public consideration of such matters.

Yet the Festival transcends in-group discussions. By being open to all people who approach life with a sense of wonder and awe it offers a place for those who cannot have faith to meet with those who treasure their faith as well as for a wonderful diversity of responses to God. Much of this reality is embodied in the "Market of Possibilities."

The Market of Possibilities is a bazaar of 100 or more ways in which various Christians respond to Jesus's command to "feed the hungry, clothe the naked, heal the sick, relieve the destitute and visit the prisoners." The expression bazaar is used because the activities not only contain some surprises, possibly some contradictory movements and courses of action that have no direct ecclesiastical connection but offer opportunities for people of good will to join in a common cause of serving humanity.

Many opportunities to learn about Christian living will be manifest apart from the Market in the offerings of the musicians, choirs, actors and artists who demonstrate the ancient vocation of public witness that has its roots in the oldest pages of the Old Testament.

Since the Festival manifestly aims at those elements of exploration, wonder and awe in Canadian life today, there will be moments of traditional worship and moments of spontaneous togetherness in music, drama and other arts. A large part of the inspiration and instruction will naturally

come from the lives of people who have made a spiritual pilgrimage that has visibly challenged the materialism of our times. To name a few examples:

— Herbert O'Driscoll, poet, writer, and thinker. Dean O'Driscoll will be remembered for his successful fight to keep the City of Vancouver from effectively turning the Anglican Cathedral into a museum. The final agreement with the city has resulted in the continuance of a vibrant and creative ministry where it is most needed.

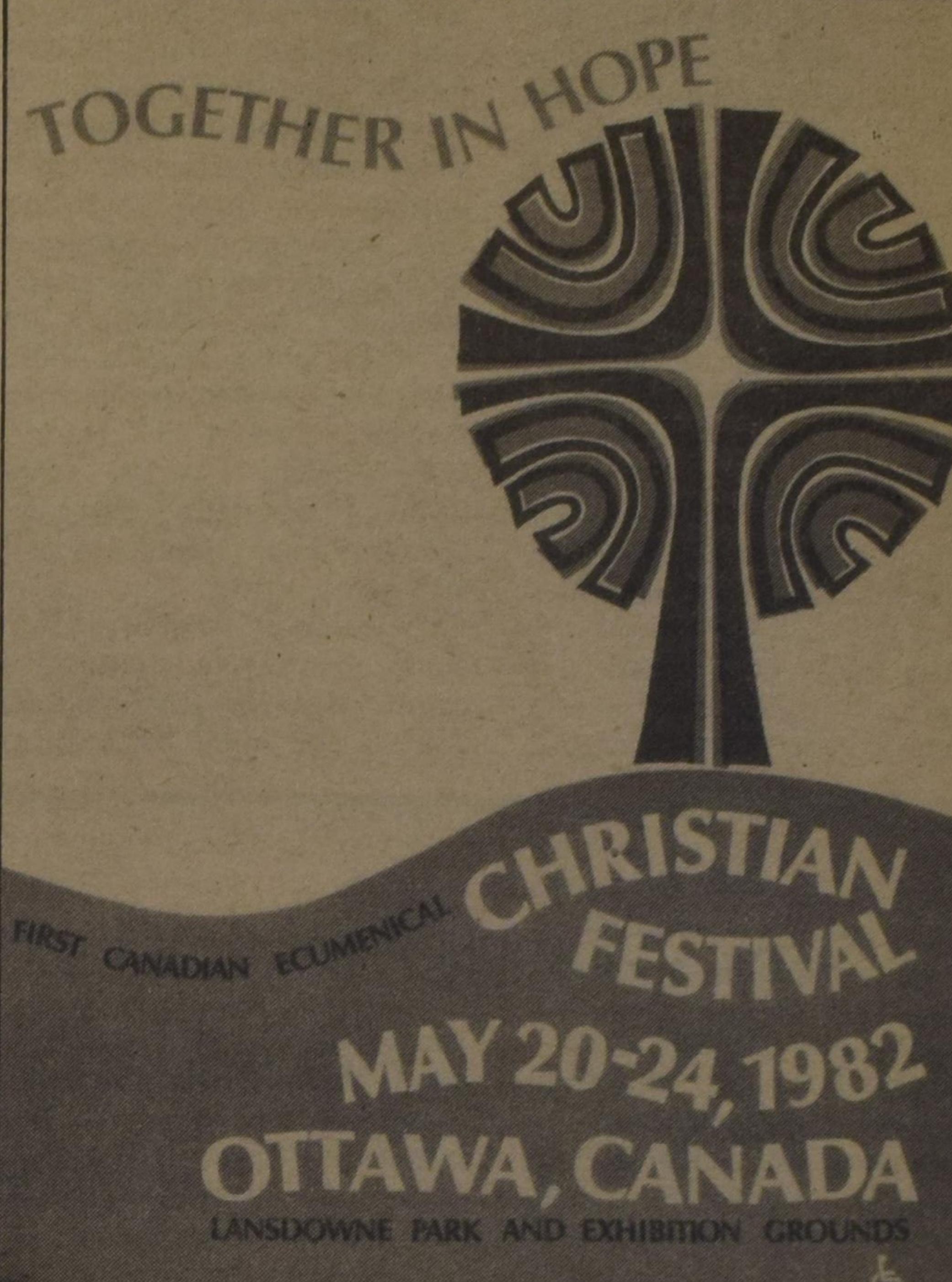
— Gene McLellan the maritime song writer whose "Put Your Hand in The Hand of The Man" not only topped the charts but stirred a responsive chord in the souls of many people who were low on spiritual resource.

— Paul Emile Cardinal Leger whose appeal for greater Christian selflessness was authenticated by the famous resignation of his See in order to go and serve among the lepers of Africa.

Beyond all the organized activities are the basic pleasures of mingling with, eating with, and talking with people who represent in themselves all the wonderful diversity of Canadian Christianity. To encourage new friendships, people are encouraged to ask to be billeted with a family in the National Capital region; these exchanges alone could justify the Festival.

National trade fairs are sponsored by industry and/or governments while large agricultural fairs are sustained by professional staffs but the Canadian Christian Festival is truly a people's fair because it can only happen with your support.

To most people the word "support" is the same as the word "money" and, yes, the Festival will not succeed without considerable financial support. The seed money for the Festival has come off the collection plates of the sponsoring denominations. Further support, in cash or in kind, has been forthcoming from the business community including



FESTIVAL OFFICE - 233 MURRAY ST. OTTAWA K1N 5M9 (613) 235-1866

nationally known names and small local enterprises. There will be income from paid admissions but these are kept as low as possible so that families and disadvantaged individuals will not be excluded. Donations would be welcomed, particularly at this time when "up front money" is vital in order to reserve facilities and organize the thousand and one advance details. Gifts can be sent directly to the Festival Office or indirectly through your local congregation.

The word "support" has many other meanings. The Festival publicity committee consists of one staff member and a handful of volunteers. Since the staff member and handful of volunteers cannot possibly organize publicity committees in every city and hamlet in Canada this task has been handed over to each local congregation. There is every

reason to believe that festival posters will be as evident in the store windows of Saskatoon as in the Church halls of Toronto or that local Festival committees in Newfoundland will be no less numerous than those in the Yukon Territory.

However, the greatest support that anyone can give is to come to the Festival in Ottawa on the long weekend of May 20-24th. It is the honest doubts and shared beliefs, the bitter experiences and bright hopes, the kindnesses and common joys which the people of God bring to this gathering that shall open new visions of God's purposes in our time. The best gift is to come and share in the feast of the festival.

All correspondence should be addressed directly to: Christian Festival, 233 Murray St., Ottawa, Ontario K1N 5M9. Telephone: (613) 235-1866.

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Evangelicals affirm inerrancy and grapple with implications

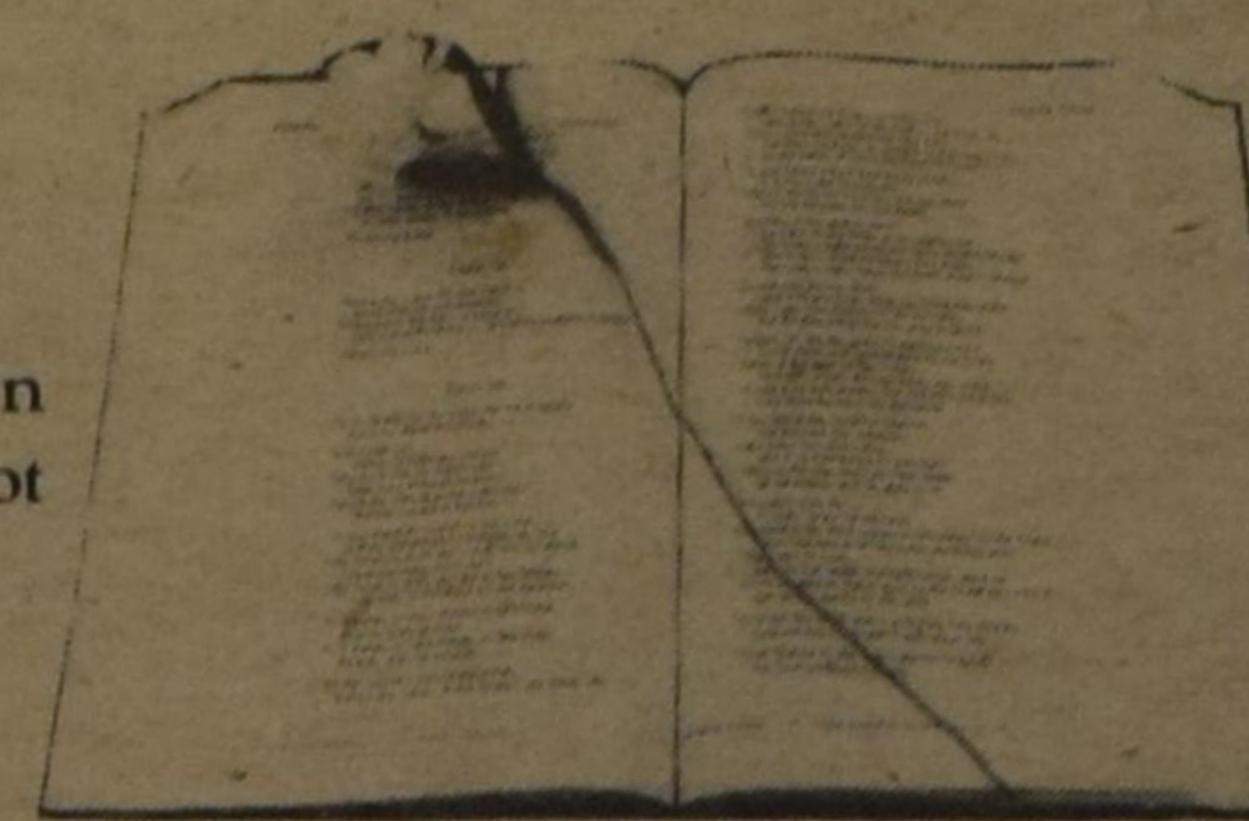
SAN DIEGO, Calif. (EP) — More than 2,500 pastors and laymen from the grass roots of evangelical Christianity came together here in March to affirm their faith in an inerrant Bible — and grapple with what an authoritative Bible should mean for their daily lives. Conferees had travelled to San Diego from as far away as Florida and Alaska — 45 states in all — for a chance to hear and perhaps talk with top evangelical theologians, authors and pastors whose thoughts had touched their lives.

The roster of speakers and seminar leaders read like a "Who's Who" of evangelical

figures prominently identified with what has become popularly known as the "battle" for the view that the Bible is true and authoritative on every matter about which it speaks. For three days and four evenings the conferees ignored the warm San Diego weather to pack seminars led by theologians and authors including J.I. Packer, Norman Geisler, Carl F.H. Henry, R.C. Sproul, Howard Hendricks, Kenneth Kantzer, John Perkins, Harold Lindsell and many others.

Twice-daily plenary sessions, meanwhile, featured a combination of theologians, pastors and other evangelical

"If God cannot err ... then the Bible (His Word) cannot err."



figures including Frances Schaeffer, Bill Bright, Luis Palau, Charles Swindoll, James Boice, E.V. Hill, Adrian Rogers and Joni Eareckson.

Sponsored by the International Council on Biblical Iner-

rancy, an organization established in 1977 to advocate the complete reliability of the Scriptures, the four-day conference affirmed and explored inerrancy and probed the meaning for Christians of

submitting to biblical authority in such issues as personal relationships, biomedical ethics, labour-management and concern for the poor.

Speaker after speaker hammered home the theme of faithful obedience to the Bible as the fully trustworthy Word of God. "If we say we believe the Bible to be the inerrant Word of the Lord," author-theologian Francis Schaeffer told the conferees in a major address, "then we do not have to face the howling winds of cultural change — we have an unmovable base. And yet, if this (the Bible) truly be the Word of the Lord, we ourselves must live under it."

Inerrancy debate is loyalties question

SAN DIEGO, Calif. (EP) — "Those who deny the inerrancy of Scripture know too little about Scripture, not too much," philosopher-theologian Norman L. Geisler, professor of systematic theology at Dallas Seminary, contended in a seminar at the Congress on the Bible. "If God cannot err," Geisler told the seminar, "then the Bible (His Word)

cannot err." Acceptance of the Bible as inerrant, he said, is totally consistent with scholarly and scientific practice.

Geisler presented the debate between supporters and critics of inerrancy (the view that Scripture in its original form is totally without error in any matter about which it speaks) as a choice between different loyalties — loyalty to

God, or loyalty to critics of inerrancy. Among those who believe the Bible contains errors, Geisler said, were not only the secular skeptics, but "liberal theologians" such as the late Karl Barth, "neo-evangelicals" such as Jack Rogers of the Fuller Seminary faculty, and writers such as the late C.S. Lewis.

Geisler said he sees evan-

gelicals sacrificing their belief in inerrant Scripture to gain "academic respectability," a shift which he said necessitates the adoption of "anti-supernatural presuppositions." He added that "destructive critics" "hold the Bible guilty until proven innocent": an attitude he said would eventually lead to a denial of Christ himself.

Several times Geisler quoted Christ's New Testament references to Scripture as "God's word" that "cannot be broken." Acknowledging that there are copyists' errors in the Bible and that the original texts are unavailable, Geisler told the audience that none of these considerations affects any important doctrine of Scripture.

Spykman among speakers at annual CARFA conference

The Canadian Association for Reformed Faith and Action (CARFA) will feature leading North American theologians at its annual conference to be

held May 24-28 at the University of Waterloo, Waterloo, Ontario.

Dr. Gordon Spykman, professor of religion and theology

at Calvin College, will speak on "Pulpit and Politics." He will focus on the gospel of the Kingdom, Church and State, sermonizing in the secular

city, and pulpits, pews and politics.

Dr. W. Stanford Reid is professor emeritus in history at the University of Guelph

and a long-time scholar of Reformation History. He will speak on "The Reformation as our Heritage".

Dr. Philip Hughes is professor emeritus of Trinity Episcopal School for Ministry and visiting professor at Westminster Theological Seminary in Philadelphia. His theme is "Christian Ethic and Humanist Utopias".

These three men will provide daytime lectures. More popular lectures will be held in the evening by the following: Dr. Joseph Ban, professor of Christian Ministry at McMaster Divinity College in Hamilton on "The contribution of Baptists to the culture and society of Canada".

Dr. John Webster Grant, professor of church history at Emmanuel College, Toronto, on "The United Church of Canada: In quest of a national church".

Dr. Don Masters, professor emeritus in history of the University of Guelph on "The Anglican Impact in Canada".

Rev. Brian Fraser, minister of Glebe Presbyterian Church in Toronto on "Fragmented Witness — A critical look at the Presbyterian presence in Canada."

The entire conference costs \$175 including room, board and lectures. Lectures only can be taken in for \$75. Further information is available from Rev. Ed Den Haan, CARFA, 5 Keats Cres., Guelph, Ont. N1G 3B1.

Vandervelde takes teaching position in the Netherlands

Dr. George Vandervelde, professor in systematic theology at the Institute for Christian Studies in Toronto, has accepted a six-month teaching position in the theology department of the Free University in Amsterdam. He is replacing Dr. Jan Veenhof,

who is on leave of absence.

Vandervelde will be teaching a seminar for graduate students on recent trends in contemporary Catholic theology, specifically in the area of Christology. He will also be responsible for the oral examinations of these students and

for recommending them for continuing study at the doctoral level.

Vandervelde received his Ph.D. degree from the Free University in 1975. His thesis advisor there was the well-known theologian Dr. G. C. Berkouwer, whose chair at the Free is now held by Veenhof. Vandervelde was a teaching assistant to Veenhof during his doctoral studies and, after he received his degree, continued to work as a lecturer.

researcher until his appointment as professor at ICS in 1977.

The Vandervelde family left for the Netherlands on January 27. Vandervelde's wife, Bea, hopes to be able to do some more writing and publishing of children's stories while there. Their three children, Jon, 15, Norman, 13, and Steven, 8, are attending Dutch schools for the last half of this school year.

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Youth ministry ... one more step

by Herb de Ruyter

Youth ministry is ... usually at this point in the definition the reader finds a list (sometimes small, sometimes large, sometimes general, sometimes specific) of programs offered to the youth of a particular community (geographic, church) which that community believes meets and fills the needs of their youth. Ordinarily, that list of perceived needs is simply that: perceived, and quite often those are perceptions not of the youth themselves, but of the adults who are 'working' with the youth.

I would be the last to say that programming is not essential to any form of youth ministry. I would also agree, in part, that our young people need assistance in perceiving just what they need in terms of that programming. However, I strongly believe that youth ministry includes something much more basic than simple or highly sophisticated programming.

In the last few weeks I have read a number of articles concerning the topic of ministering with youth. Most of these articles originated from authors associated with denominations other than the Christian Reformed Church, but a few of them were from some of our "own" people. What struck me most about these articles was the perception of youth ministry given by the authors. Generally, the authors seemed to be saying to the young people, "Come, we have what you need. Come, try out our stuff."

Okay, youth ministry needs good, solid programs and young people have to "come" to wherever these programs are happening in order to be benefited by them and to be a benefit to them. But youth ministry is much more than that! Programming should be the good and solid reinforcement for youth ministry!

We in the Christian Reformed Church have in our heritage an excellent 'program'

called home visiting. We even have this program included in our Church Order (article 65) in which we state that "Each home in the congregation should receive an official visit from the consistory once a year."

This official program does not say "come" to the congregation, but rather, the church sends her elders to where the congregation is. It attempts to meet the people of the church on their ground (so to speak) and to discuss their spiritual and physical blessings and needs there. We call that a part of the pastoral care ministry of the church. Well, that's also youth ministry!

Oh, definitely, let's continue to say "come" to our young people and urge them to participate in the different opportunities organized for their "increase in wisdom, and stature, and in favour with God and man" (Luke 2:52). But let us also, as a church, officially, "go" and meet them on their turf, once, twice, three times a year, to discuss their spiritual and physical blessings and needs, there. Let's listen to them, and hear them, and then through the leading of the Holy Spirit guide and counsel them through individual contact and communal programs.

If such a program demands that your church elect a few more elders, so be it. Elect them! Install them for the specific work of youth ministry! Our young people are not only the church of tomorrow, but also, and very much so, a very vital part of the church today!

Another interesting point of those articles which I read was the age of the young people which those authors worked with. Most of them began to work with young people who were just out of high school, or around eighteen years old. It seems to be that this is much too late.

It is within the high school years and earlier that our young people are faced with many of the hard decisions

they must make. It is within those years that many of our young people 'experiment' with so much that our society has to offer. As a church, we ought to be in there with them, guiding, aiding and simply talking. It is within those years that many positive attitudes can be shaped and formed for present and future benefits for the individual and the church as a whole.

As a church, let us "go out" to those young people in grade 10 and higher. Let's begin talking with, in an unofficial and "official" way, our 15-, 16-, and 17-year-olds as well as those older young people and young adults. We may very well be surprised not only at how open they are, but also how willing they are to talk and to listen.

I am convinced that every church with any number of young people in her membership, ought to have youth elder(s), dependant on the amount of young people. The youth elder does not necessarily have to be one of the Young People's Society or the Young Adults sponsor. His task would be basically the same as that of the 'regular' elder with this change; his pastoral care ministry would be focused on the youth of the church.

This doesn't mean that young people should be excused from the 'regular' home visit which the family receives from their district elder. Encourage the children and young people to be present for the first half of that visit to discuss areas of mutual concern, and then excuse them, knowing that they will receive another visit from a youth elder to discuss their spiritual and physical blessings and needs. This would also allow for the district elder and the parents to have a more concentrated discussion on their spiritual and physical blessings and needs.

Don't cut out any of your youth programs ... work on them, add to them. Make them better, fuller. Constantly

evaluate and re-evaluate their goals, purposes and activities. Make sure they are meeting the needs of the youth and of the church. No, don't cut them out. But do give them the foundation of a 'program' that's aimed at meeting the individual, spiritual and physi-

cal needs of the youth. Don't just open the doors of your churches and homes to the youth. Go and knock on their doors!

Herb de Ruyter is youth ministries co-ordinator at West End Christian Reformed Church, Edmonton, Alberta.

Young adults will spend New Year's Day at Calgary conference

A downtown Calgary hotel will be the site of the first Young Adult Conference sponsored by the Young Calvinist Federation (YCF). Preceded by an optional two-day ski vacation at nearby Banff, the conference will run from December 30, 1982, through January 2, 1983, and is expected to attract 500 participants.

YCF, which is better known for its ministries with older teens, has been involved in a young adult program for several years. Participants at the Calgary conference will include working singles, college and university students, as well as young marrieds. The conference theme is, "Signs of His Goodness". Gene Thomas, of Denver, Colorado, a former Inter-Varsity Christian Fellowship staff member and no stranger to young adult ministries, will be a featured speaker.

Other highlights include a New Year's banquet, with recording artists Salmond and Mulder in concert, a service of praise, a New Year's Day ski slope outing, and a special communion service. A dozen

or more workshops will cover topics like lifestyle, interpersonal relations, spiritual growth and creativity. A mass meeting at Calgary's Jubilee Auditorium, open to the public, will conclude the four-day event.

Inquiries may be directed to Young Adult Ministries, Box 7244, Grand Rapids, Michigan 49510, or Young Adult Conference, 404 - 78th Ave., NE, Calgary, Alberta T2K 0R8.

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Dutch

Persoverzicht

• Als u dit leest stuift uw korrespondent over een Europese autobahn met tenminste 90 k.m. per uur snelheid in een lelijk eendje. Dat zijn me krachtmachines hoor. Voor die 90 k.m. per uur moeten we de wind mee hebben, anders wordt het 60 k.m. per uur. Ik schrijf dit persoverzicht al een week van te voren in het vertrouwen dat onze politici geen onverwachte en nieuwe dingen gaan doen. Het debat in de Kamer zal wel z'n gewoonlijke gangetje gaan: kalmpjes aan dan breken mijn bretels niet.

• Misschien is het wel aardig om eens een overzicht te geven van nieuws dat niet op de voorpagina kwam. Daar is allereerst een mijnheer die nu beslist een middel tegen kaalheid heeft uitgevonden. Het kost je honderd dollar voor dertig behandelingen. Zodra ik terug kom van vacantie ga ik daar gebruik van maken. Ik vind dat een dominee nu eenmaal een goede kop met haar moet hebben.

• Mevrouw Reagan heeft, naar ik aanneem, geen last van kaalheid. Haar moeilijkheid is juist andersom. Haar haar groeit van de wenkbrauwen over de neus. Ze vindt dat onaangenaam, en doet er dan ook wat aan. Ze neemt even een overstapje naar California waar haar kapper woont. Dat is wel niet naast de deur, maar een mens verandert nu niet zo een twee drie van kapper, nietwaar.

• En in Williams Lake in B.C. is een benzineprijs oorlog uitgebroken. Een benzinstation verkoopt het edele vocht voor 14 1/2 c. per liter. Tengevolge van het wereld olie-overschat lopen de prijzen in de meeste landen ter wereld naar beneden, behalve natuurlijk in Canada waar we steeds meer gaan betalen. Ra, ra, hoe kan dat?

• Hoe voorzichtig je moet zijn met parkeren bleek wel weer uit dit verhaal van Londen. In de Engelse hoofdstad had iemand zijn karretje geparkeerd vlak bij Buckingham Palace. De politie vertrouwde het niet, en besloot om het hele ding maar in de lucht te blazen, hetgeen met een geweldige knal gebeurde. „Voorzichtigheid is de moeder van

de porseleinkast”, dachten ze zeker. Er was trouwens niets met dat autootje aan de hand, behalve dan dat de bezitter toen hij terugkwam iets verbaasd was.

• En terwijl ik toch wat zit te zwetsen hier wil ik u ook even vertellen over een van mijn preekbeurten uit mijn studententijd. De naam van de kerk zal onvermeld blijven. De kerkeraad in deze gemeente was kennelijk bezorgd over de handhaving van het decorum. Hetgeen te prijzen is nietwaar? De deur die toegang gaf tot de spreekstoel was voorzien van een spiegel waarin de voor-ganger nog even voordat hij het preekgestoelte beklimt zijn verschijning kon inspecteren. Zo iets verraat stijl. Maar de ouderlingen daar namen helemaal geen risico's want onder de spiegel was een dringende en toch wel frappante vraag: Is uw gulp dicht? Kijk, kom daar's om tegenwoordig in de kerken.

• Mijn pijnlijkste preek heb ik verkondigd in de kerk van Forest, die toen nog vergaderde in het gemeentehuis, naar ik meen. Het podium achter de lessenaar werd gedomineerd door een imposante stoel. Zo'n konstukkie die alleen maar troon genoemd kan worden. Enfin toen ik mij daar tijdens de tussenzang op neervleide sprong er een veer los. Met de kracht van een kogel die de loop verlaat penetreerde dat ding mijn derriere. De resulterende smachtelijke bloed-uitstorting kwam de preek niet ten goede en het honorarium was niet voldoende om het „onzichtbaar stoppen” van mijn ambtsbroek te bekostigen. Eigenlijk is de kerk van Forest mij nog \$5,35 schuldig.

• En heeft u dat verhaal gehoord van die dominee...? Het beste einde aan die vraag zal in een van de komende persoverzichten gepubliceerd worden. Uw inzendingen kunt u richten aan mijn adres. Hoofdprijs voor de beste inzending is een gratis jaar abonnement op *In Touch* het officiële orgaan van onze kerk. Ik moet nu toch gaan opschieten want de K.L.M. wacht niet, zelfs niet voor dominees.

Carl D. Tuyl

Uit Nederland

□ Vanaf 1 januari 1983 zullen de EEG-landen een uniform rijbewijs afgeven dat bij vestiging in een andere lidstaat omwisselbaar is.

Nederland bereidt zich eveneens voor om per 1 januari 1983 de invoering van dit Europees rijbewijs te realiseren. Enkele andere lidstaten zullen het Europees rijbewijs later invoeren, maar zij hebben wel de mogelijkheid van het omwisselen aanvaard.

Het Nederlandse rijbewijs voldoet reeds in grote trekken aan de eisen van een Europees rijbewijs. Voor de categorieën c.d. en e zal de wetgeving worden aangepast. De minimumrijvaardigheidseisen voor beroepschauffeurs en anderen zullen dan dezelfde zijn en in de verkeerswetgeving worden opgenomen.

□ Radio Nederland — In Amsterdam, Rotterdam en Leiden heeft het personeel bij de gemeentelijke reinigingsdiensten voor een week gestaakt. De actie was bedoeld als ondersteuning van de vakbondseis dat de 100% uitkering bij ziekte niet wordt aangestast. Het Amsterdamse gemeentebestuur had de bevolking per advertentie opgeroepen het huisvuil binnen te houden. Ook in een aantal andere steden zullen de vuilophalers instaking gaan.

□ Het getal van een half miljoen werklozen in Nederland is weer dichterbij gekomen. In februari zijn er 4 1/2



duizend bijgekomen, waardoor er momenteel bijna 493 duizend Nederlandse mannen en vrouwen zonder werk zijn.

□ Vanaf Schiphol is de eerste groep Nederlandse militairen vertrokken naar de Sinai. Ze zullen daar voorbereidingen treffen voor de komst van het Nederlandse detachement van de internationale Sinai-vredesmacht. Het aandeel van Nederland in de vredesmacht bestaat uit ruim 100 man, die ingezet zullen worden bij verbindingsdiensten en politieke taken.

□ De vijfde mei wordt voortaan weer jaarlijks gevieren in plaats van om de vijf jaar zoals lange tijd gebruikelijk is geweest. Voortaan zal op die datum behalve de bevrijding van Nederland van de Duitse bezetting ook die van het vroegere Nederlands Indie van de Japanse bezetting worden herdacht. Het kabinet heeft bepaald dat het overheidspersoneel voortaan elke vijfde mei vrijaf heeft. Het

Vervolg op blz. 13



J. VanHarmelen

De Joodse Sabbat VII Sabbat

Heel wat scholars gaan voor de instelling van de sabbat niet maar terug tot het volk Israel, maar veel verder terug, tot de schepping. De onderhouding van een dag als rustdag, na zes werkdagen, is scheppings-ordinantie. Toen God op de zevende dag het werk voltooid had dat Hij gemaakt had, rustte Hij op de zevende dag van al het werk dat Hij gedaan had. En God zegende de zevende dag en heiligde die omdat Hij daarop gerust heeft van al het werk, dat God scheppende tot stand had gebracht, Genesis 2:2,3. Deze teksten tonen ons dat het sabbatsprincipe om een dag van de zeven dagen apart te zetten in den beginne bestond.

Het is waar dat dit sabbatsprincipe vooral bij Israel gevonden wordt. Men kan echter niet zeggen dat het pas met de wetgeving op Sinai in Israel begon. Als de Joden spreken over de viering van bizarde dagen zeggen zij zelf: bovenaan in de rij van die dagen staat de sabbat, sedert de schepping der wereld als dag des Heren gewijd en gezegend.

Ook is het niet juist, veleer dwaas om te menen, met verschillende bijbelcritici, dat de Israelieten de

sabbat-idee hebben overgenomen van de Babyloniers. Dat is iets waar we steeds tegen moeten optoren. In 1902 verscheen er een boek van Fr. Delitzsch met de titel „Babel und Bibel”, met twee lezingen die hij gehouden had voor de Duitse Keizer Wilhelm II waarin hij de gedachte ontwikkelde dat de Bijbel zoveel had overgenomen van Babel. Deze gedachte maakte zo'n opgang dat zelfs de koetsiers de ideeën van Delitzsch bediscussieerden. Er was zelfs een spotprent waarop een hond maar tegen iets stond te blaffen, een vraag kwam uit zijn bek: Heeft Delitzsch gelijk? De Keizer schreef een openbare brief waarin hij Delitzsch bestrafte en verklaarde dat men rechtzinnig (orthodox) moest blijven.

Nu is het waar dat we bij de Babyloniers de gewoonte aantreffen dat ze de zevende, de veertiende, de een-en-twintigste en de acht-en-twintigste dag van de maand als speciale dagen onderhouden. Ze hebben ook nog het gebruik om op een bepaalde datum, elke maand, de nieuwe maan te vieren. Die dag werd shabatum genoemd, en gezien als een ongeluksdag, de koning mocht dan ook

niet op die dag in zijn rijtuig rijden. Er zijn heel wat kleitabletten ontcijferd. Er blijkt uit dat de Babyloniers, en ook de Assyriërs een verworven zevende dag onderhielden, maar het is een feit dat ze perioden hadden van zeven dagen, en de zevende dag van elke week werd van de andere dagen afgezonderd. Men kan zeggen, we vinden hier een rudiment van de scheppingsordinantie. De stelling is dan ook meer dan eens verdedigd: de Babylonische dagen wijzen terug naar de instituering van de echte zevende dag, die apart gezet werd door God zelf.

Ook bij andere volken vindt men sporen van de rustdag. De Egyptenaren onderhielden elke tiende dag, de Romeinen de achtste dag, terwijl de Grieken elke maand in drie gelijke delen (3 x 10) verdeelden. Heel wat volken in het Midden-Oosten deelden de tijd in naar de maand, en elk kwartier was ongeveer zeven dagen, en de zevende dag had voor hen bijzondere betekenis. Vooral de Joden eerden de zevende dag. Hun traditie was de beste onder de volken. Telkens stuften we op de uitdrukking: zeven dagen, ook voor de Wetgeving.

De zevende dag was een aparte dag. Zelfs voor de Wetgeving op de Sinai die alle geboden weer inscherpte, hielden de Joden de sabbat. Overbekend is de geschiedenis, die plaats vindt vóór de Wetgeving als de Here zijn volk het brood uit de hemel, het Manna geeft. Geheel uit eigen beweging verzamelt Israel op de vrijdag tweemaal zoveel manna als op donderdag. Ze verzamelen ook voor de

zaterdag, omdat dat de sabbat was, en op de sabbat was rust voorgeschreven, sinds de schepping. Als ze op donderdag voor twee dagen verzamelden, was dat wat ze overhielden voor de volgende dag bedorven! Maar op zaterdag, op de sabbat was het niet bedorven! Lees het nog maar eens na in Exodus 16:22-30. Dat is dus voor Exodus 20, waarin de Here duidelijk



spreekt over de sabbat. Doch als de Here dat doet, zegt Hij: Gedenkt de sabbatdag dat gij die heiligt. Je kunt alleen iets gedenken, herinneren, waar je al weet van hebt. En zelfs uit het dubbel verzamelen van het manna blijkt duidelijk dat Israel ter dege op de hoogte was van de sabbat voor de wetgeving op de Sinai. Ook houdt de Here zijn volk voor dat deze sabbat reeds was ingesteld na de schepping: Hij rustte op de zevende dag; daarom zegende de Here de sabbatdag en heilige die! Wat een zegen voor de wereld!

Onderwijsveranderingen in Quebec

door William Stewart

Canadian Scene — De Regering van Quebec is blijkbaar van plan om bepaalde wijzigingen aan te brengen in het onderwijs in Quebec die ook in het verleden wel ter sprake geweest zijn en dan geen doorgang vonden omdat het volk het er niet mee eens was.

De minister van onderwijs Camille Laurin heeft op informele wijze gesproken over deze plannen, waarschijnlijk om te zien hoe het publiek er op zou reageren. En het lijkt er op dat er ook nu weer zo veel oppositie tegen de plannen is dat de regering er goed aan zou doen zich te realiseren dat soortgelijke oppositie er bij de vorige regering toe geleid heeft de plannen maar op te geven.

Men wil blijkbaar de plaatselijke schoolraden vervangen door „unified“ regionale raden die dan verantwoordelijk zouden zijn voor alle

scholen in hun eigen gewest. Onder zo'n systeem zouden de plaatselijke schoolraden, die toch al veel van hun financiële autoriteit kwijt zijn, helemaal verdwijnen en de bestaande administratieve rechten en privileges van religieuze- en taalgroepen zouden ook op houden te bestaan.

Thans zijn de plaatselijke raden - die bekend staan als school commissies - volledig verantwoordelijk voor de lagere scholen. De leden van die commissies worden door het volk zelf gekozen uit mensen in hun eigen omgeving. Uit deze commissies worden dan weer mensen gekozen om deel uit te maken van regionale commissies die verantwoordelijk zijn voor de middelbare scholen.

De school commissies zijn Rooms Katholiek of Protestants. De Katholieke commissies zijn verantwoordelijk voor de Frans- en Engelstalige Katholieke lagere scholen. De

Protestantse commissies zijn verantwoordelijk voor de scholen die bezocht worden door de kinderen van Engelse of Franse Protestanten en van Joodse en sommige andere niet-Katholieke ouders.

Het systeem is zo gegroeid door de geschiedenis van Quebec met een aanvankelijk Frans regiem, toen een Engels en tenslotte een Canadees regiem, en nu met een provinciale regering die onafhankelijkheid voor Quebec nastreeft. Onder het Franse regiem waaraan na het verdrag van 1763 met Engeland een einde kwam stonden de scholen onder het toezicht van religieuze orden. Ook de eerste Engelse scholen werden op soortgelijke wijze beheerd.

De eerste onderwijswet in Quebec kwam in 1846 tot stand en in deze wet werd voorzien in een systeem van confessionele scholen. En 20 jaar na de vorming van een provinciale onderwijsraad in

1855, werd deze raad onderverdeeld in Katholieke en Protestantse comitees.

Hoewel de financiering van het onderwijs op verschillende manieren geregeld geweest is in de afgelopen 150 jaar, kwam tot voor kort al het geld daarvoor uit grond- en personele belasting (belasting op real estate).

Twee jaar geleden heeft de regering daar verandering in aangebracht. De gemeenten verhoogden hun aandeel in de grond- en personele belasting, terwijl de schoolbelasting drastisch verlaagd werd. De provincie werd verantwoordelijk voor de financiering van het onderwijs. Een deel van de provinciale omzetbelasting dat tot die tijd overgeheveld werd naar de gemeenten, wordt nu aangewend voor het onderwijs.

De schooladministratie is hier ingewikkeld door de verdeling in Katholieke Franse en Engelse afdelingen en Protes-

tantse Engelse en Franse secties, maar dat is nu eenmaal altijd al zo geweest en het zal enorm moeilijk blijken om dat te veranderen.

De Universiteit van Montreal heeft onlangs de resultaten gepubliceerd van een opinie onderzoek waaruit blijkt dat de overgrote meerderheid van de bevolking van Quebec van mening is dat het systeem dient te blijven zoals het is. Als dat niet kan en als er beslist iets veranderd moet worden, zo meent de meerderheid, dan dient een onderverdeling plaats te vinden per taal en niet op basis van religie en men wil de plaatselijke schoolraden houden, die dan echter dienst kunnen doen als regionale raden.

Sommige mensen die spraken ten behoeve van niet-Frans sprekenden hebben voorgesteld dat een reorganisatie van het onderwijs in de provincie wellicht op basis van

Vervolg op blz. 14

Uit Nederland

Vervolg van blz. 12
bedrijfsleven mag dat voorbeeld volgen, maar het is er niet toe verplicht.

■ Volgens staatssecretaris van defensie Stermerdink is het voor de Nederlandse confectie en textiel bedrijven moeilijk om met concurrende prijzen mee te dingen bij het verwerven van orders voor de krijsmacht. Een order voor 22 honderd uniform jassen voor de marechaussee ging naar een Duits bedrijf dat 22 procent goedkoper kon leveren dan de laagste Nederlandse inschrijving. Richtlijnen binnen de Europese Gemeenschap verbieden in de textielbranche de bescherming van nationale industrieën.

■ De totale kaas export van Nederland is van 1980 op 1981 toegenomen van 275 duizend tot 308 duizend ton. In waarde betekende dit een stijging van 1 komma 6 miljard gulden tot 1 komma 9 miljard. Ook de export van boter groeide en wel van 183 duizend ton tot 201 duizend, of in geld uitgedrukt van 1 miljard gulden tot anderhalf miljard gulden. Het kaasverbruik in het land zelf bedroeg in 1981 178 duizend ton, waarvan 10 duizend ton afkomstig was uit het buitenland.

■ Als gevolg van een gebrekige opleiding is er in Nederland een groot tekort aan behoorlijk gequalificeerde krachten in de automatisering. In veel bedrijven moet de verdere scholing geschieden. Dit staat in een rapport van de Nederlandse Vereniging van computergebruikers. Daarin wordt ook gezegd dat de overheid het onderwijs op dit punt moet uitbreiden en dat particuliere opleidingsinstellingen worden erkend.



Waarom wordt er in Canada het meeste gevraagd naar deze mensen?

Er zijn banen in Canada waar niemand voor gevonden kan worden vanwege een tekort aan vakkundige mensen. De technologie is sneller dan sommige industrieën en als Canada mee wil blijven concurreren op de internationale markt dan moeten we voldoen aan de kansen op werkgelegenheid waar we ons nu voor geplaatst zien.

Onze hoop is jonge Canadezen in te lichten omtrent de mogelijkheden op het terrein van geschoolde beroepen en de nieuwe technologie.

Op Employment and Immigration hebben we honderdduizenden jonge mensen geholpen bij het ontdekken van mogelijkheden waarvan ze niet wisten dat ze die hadden.

Programma's van de federale regering helpen hen bij de opleiding zodat ze hun voordeel kunnen doen met die mogelijkheden. Door speciale fondsen aan instituten en colleges krijgen Canadezen klasloederwijs in vakken

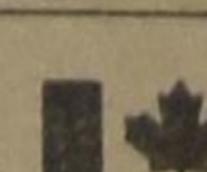
die de voorrang hebben. En vrijwel alle leerlingen die deelnemen aan deze voorgeschreven programma's worden op de een of andere wijze gesteund door de federale regering.

Dat helpt de mensen bij het vinden van de juiste baan en de industrie bij het vinden van de juiste mensen. En dat helpt Canada aan werk.

Voor een nummer van het gratis boekje
“Are we ready to change?”

kunt u schrijven naar:
“CHANGE” Ottawa, Ontario K1A 0J9
NAME: _____
ADDRESS: _____

Helping Canada Work.



Employment and
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Lloyd Axworthy, Minister

Emploi et
Immigration Canada
Lloyd Axworthy, Ministre

Canada

Dutch

Bradenton, Florida, winter-verblijf voor vele Canadese "snowbirds"

Van alle Christian Reformed Churches in Florida is die in Bradenton wel de grootste. Deze kerk kwam tot stand in 1956 met 24 gezinnen en Rev. Willes P. De Boer als dominee, nu Professor in Religion en Theologie aan Calvin College. Deze 24 gezinnen zijn na 25 jaar uitgegroeid tot meer dan 160 gezinnen. Bovendien komen daar in de winter al die mensen bij die de koude winter in Canada en de U.S. willen ontluchten.

Florida heeft een heerlijk warm klimaat en vooral Bradenton, dat aan de Golf van Mexico ligt. Het strand

trekt dagelijks vele bezoekers, ook in de wintermaanden. Van sneeuw is hier geen sprake en op de grote plantages is niet één sinaasappel bevroren. Vorst komt slechts nu en dan voor in het noordelijke deel van Florida.

Wat Bradenton voor velen zo aantrekkelijk maakt is het feit dat er zo'n grote Christian Reformed Church is met meer dan 1.000 zitplaatsen. Mede door de vele bezoekers in de winter is er soms geen plaats genoeg in beide diensten en daarom worden er's winters 4 diensten gehouden. Ds. Harvey Ouwinga verkondigt er het

rijke evangelie van Gods genade aan arme zondaren in overeenstemming met de oude Gereformeerde belijdenis.

Maar er is meer dat trekt. Elke dinsdagavond hebben we een Bible Fellowship meet-

ing onder leiding van Rev. Numan uit Canada en deze avond wordt door velen bijgewoond. Rev. Van Harmelen houdt een dergelijke vergadering in Palmetto, dat kerkenlijk onder Bradenton behoort. Verder is er elke maand een

vergadering voor de „Seniors“ en zo nu en dan wordt er een trip georganiseerd. Dit alles maakt Bradenton zo aantrekkelijk in de wintermaanden.

H. Westerman
Oshawa

Onder ons

“The way to heaven” is een smalle weg

Geachte redacteur:

Ik stond er verbaasd over dat u zulke nonsens als het kinderverhaaltje „The Way to Heaven“ door Elizabeth La-

faut kon plaatsen, want dat is helemaal niet de weg naar de hemel. LaFaut schrijft over God op een erg goedkope en heel erg oneerbiedige manier. Wie

noemt de hoge en heilige God nu Daddy en wie is Mommy Holy Spirit? De kinderen krijgen een hele verkeerde voorstelling van de heilsfeiten. Elizabeth LaFaut moet maar eens lezen hoe Abram vol eerbied tot God nadert als hij pleit voor Lot.

De weg naar de Hemel is vol strijd. Het is beter om dat de kinderen maar van jongens af te leren, dan leren ze tenminste de waarheid.

Ik geniet altijd erg van Syrt Wolters zijn stukjes „als je het mij vraagt.“ Wat hij schreef over vrouwen in het ambt was ik het van harte mee eens. Per slot is de waarheid niet wat wij denken maar wat Gods Woord er van zegt.

Mrs. Gertrude Meyles,
Vernon, BC

Verras een vriend!
met een abonnement op
Calvinist Contact.

Twee Programma's van Ontario waar u iets van zou moeten weten

Tax Grants — voor mensen over de 65

Ieder jaar betaalt de regering van Ontario dollars terug aan inwoners door het Ontario Tax Credit systeem. Dit programma is speciaal ontworpen teneinde belasting assistentie te verlenen aan inwoners van Ontario in de leeftijd van 16 tot en met 64 jaar met lage of matige inkomens.

Dit jaar is er een nieuwe aftrek mogelijk samen met de Grond — Belasting Aftrek (Property Tax Credit), Verkoop Belasting Aftrek (Sales Tax Credit), en de aftrek voor bijdragen aan politieke partijen (Political Contribution Tax Credit). Denk er aan dat om voor deze belasting aftrek in aanmerking te komen u het mauve formulier van de Ontario Tax Credit moet invullen en tegelijk moet opstellen met uw federale inkomstenbelasting-formulier.

- **De Temporary Home Heating Credit.** Deze voorlopige huisverwarming aftrek helpt inwoners van Ontario door een compensatie in hun verhoogde verwarmingskosten. De aftrek van \$60 is verminderd met 1 procent van uw belastbare inkomen.
- **De Property Tax Credit.** De aftrek op grondbelasting vermindert de last van gemeentelijke- en schoolbelasting. Het is gebaseerd op uw grondbelasting of huur en uw belastbare inkomen.
- **De Sales Tax Credit.** De aftrek op verkoopbelasting betaalt een gedeelte terug van het bedrag dat is betaald aan provinciale retail koopbelasting. Het is gebaseerd op persoonlijke vrijstellingen en belastbaar inkomen.
- **De Political Contribution Tax Credit.** Op aftrek voor contributie aan een politieke partij mag aanspraak worden gemaakt door inwoners van Ontario die bijdragen aan een geregistreerde politieke partij in Ontario, een kiesvereniging of aan een candidaat in een provinciale verkiezing. Deze aanspraak is van toepassing indien de provinciale belasting die u moet betalen hoger is dan de aftrek op uw grond- en koopbelasting.

Tax Credits — voor mensen onder de 65

Ontario Tax Grants (belasting subsidies) voor bejaarden werden speciaal ontworpen om inwoners van Ontario van 65 jaar en ouder te helpen en om de Ontario Tax Credits voor deze leeftijdsgroep te vervangen.

De Temporary Home Heating Grant, (voorlopige huisverwarming subsidie) is dit jaar toegevoegd aan het Tax Grant programma.

Indien u over 1981 een Property Tax Grant (subsidie op grondbelasting) ontving en daarvoor nog in aanmerking komt zult u dit voorjaar een tussentijdse subsidie voor 1982 ontvangen plus uw voorlopige huisverwarming subsidie.

Inwoners van een verpleeghuis of een inrichting die geen grondbelasting betalen komen voor deze beide subsidies niet in aanmerking. Zij kunnen echter aanspraak maken op de subsidie op de koopbelasting.

Voor meer inlichtingen kunt u bellen naar het meertalige informatie centrum van het Ministerie.

■ In Metro Toronto
965-8470

■ Area code 807
vraag de Operator
naar Zenity 8-2000

■ In overige gebieden
draait u 1-800-268-7121

of schrijf naar:

Ministry of Revenue, Guaranteed Income and Tax Credit Branch, Queen's Park,
Toronto, Ontario M7A 1X8



Ministry
of
Revenue

Ontario

George Ashe
Minister

T.M. Russell
Deputy Minister

Onderwijs veranderingen

Vervolg van blz. 13

distinctie per taal dient plaats te vinden, maar Senator Eugene Forsey, een constitutioneel expert, heeft er op gewezen dat het alleen op basis van de Protestantse identificatie is dat niet-Franse scholen in Quebec onder de bescherming van de Grondwet staan.

Een plan om te komen tot regionale schoolbesturen vormden een deel van het programma van de Parti Québécois, toen deze partij in 1976 aan de regering kwam. Het is echter duidelijk dat plannen om de huidige structuur te veranderen op ernstige oppositie zullen stuiten.

Jean-Pierre Proulx, rubriekschrijver en onderwijsexpert voor het dagblad *Le Devoir* in Montreal heeft geschreven dat de oppositie voornamelijk te verwachten is van de Engelse Protestantse gemeenschap, van de 40-procent groep onder de Katholieken die scholen met een religieuze affiliatie wensen te behouden, van mensen die thans werkzaam zijn in het huidige school systeem en van de Katholieke Kerk in Quebec. De kerk is niet zo groot meer als vroeger maar de heer Proulx is van mening dat de kerk toch nog een grote invloed heeft.

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Calvinist Contact

99 Niagara St., St. Catharines
 ON L2R 4L3, (416) 682-8311

THANKS

ANNEN: It was not by accident or disease, but in the twinkling of an eye that Barb left us, not for long though, because soon we will see her again — in glory. In a book which she was reading, "Knowing God" Barb had this poem underlined:

"Lord it belongs not to my care
 Whether I die or live;
 To love and serve thee is my share,
 And this thy grace must give.
 If life be long, I will be glad,
 That I may long obey;
 If short — then why should I be sad
 To soar to endless day?"
 On Barb's gravestone are the simple but all encompassing words, "She loved Jesus."
 Thank you all for loving us and lifting us up in prayer.

Berni, Jeremy and Ben Annen

KLOOSTRA and KEIZER: We wish to thank everyone who expressed their concern for Mary by sending cards, letters, flowers and most of all your prayers. Your thoughtfulness was much appreciated.

Kloostra and Keizer families.

BIRTHS

DE GROOT: With thankfulness to God, Peter and Connie announce the birth of DAVID JOHANNES on March 12, 1982. A grandchild for Job and Anne Vander Stelt of Dunnville and Arie and Riet de Groot of Kitchener.

Peter and Connie de Groot, 838 B. Gerrard St. E., Toronto, ON M4M 1Y8

DEVRIES: Experiencing God's love and faithfulness, in an awesome way, we gratefully received from him our daughter, CARLA RENEE on March 6, 1982.

Marvin and Peggy DeVries, 422 Platt's Lane, London, ON N6G 3A8

DROST: Ralph and Irene give thanks to the Lord, for the safe arrival of their son, MATTHEW PAUL, born March 11, 1982. A new brother for Philip and Janice. Proud grandparents are: Mr. and Mrs. Koop Drost, Listowel, Mr. and Mrs. Paul Roorda, Fenwick. Listowel, Ont.

KOOLMA-LISE: "Sons are a heritage from the Lord, children a reward from him" (Psalm 127:3). The Lord has blessed us with our fourth child, LUCAS RALPH JOHN born on Saturday, March 13, 1982, at 10:30 p.m. A brother for Thomas Mark, Jenica Caroline Wilhelmina, and Susanne Jessica; 21st grandchild for Mrs. W. Koolma, The Netherlands, 23rd grandchild for Mr. and Mrs. Th. A. Lise, Drayton. Parents: Ralph and Jessie Koolma (nee Lise).

3 Henley Cres., Rexdale, ON M9W 2W8

Open up your heart
 and let the
 Son shine in!

BIRTHS

ELLIOTT: We, Bob and Janet, thank the Lord for richly blessing our home with the birth of our first child, JENNIFER ERIN, born February 12, 1982. Grandparents are Mr. and Mrs. A. DeHoop and Mr. and Mrs. P. Elliott.

24 Golding Ave., Brampton, ON L6W 1M4

MARRIAGES

VANGEMEREN-SCHENK: With joy and thankfulness to our God, we the children and grandchildren of, CATHY VANGEMEREN and GERIT SCHENK wish to announce the forthcoming marriage of our parents and grandparents on Saturday, April 17, 1982 at 2:00 p.m. in the Burlington Chr. Ref. Church. Open house: 3 to 6 p.m. at the Maranatha Home, 3260 New St., Burlington, ON. Best wishes only.

Future address: Apt. #103, 3260 New St., Burlington, Ont.

ANNIVERSARIES

1942 **1982**
 April 23
FRED and ANNA ABMA
 (nee Huisman)
 With joy and thanksgiving to God, we wish to congratulate our parents, and grandparents on the occasion of their 40th Wedding Anniversary on April 23, 1982, D.V. We wish them the Lord's blessings on this day and we pray that he will continue to bless them and keep them in his care in the years ahead.

With love from all of us:
 Ruurd & Frieda Abma; Anita, Heather, Richard — Edmonton
 Tina & Tom Eppinga; Audra, Michelle, Thomas — Edmonton
 Cor & Willy Abma; Tanya, Jay, Carrie — Leduc
 Hilda & Conrad Fennema; Jimmy, Jolene, Dale — Edmonton
 Alice & Pat Murray; Alison — Edmonton
 Judy & Don Ehret — Edmonton
 Peter Abma — Leduc
 Morris & Janet Abma; Nicole, Jeremy — Leduc
 John Abma — Leduc

Open house will be held, D.V., on April 23, 1982, from 2-5 p.m. in the Elk's Hall, Leduc, Alta.

Home address: Box #85, Leduc, AB T9E 2E0

1947 **1982**
 April 19
 With great joy and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

ARCHIE and BERTHA DE HOOP
 Our prayer is that the Lord will continue to bless them and keep them in his constant care.

With love and congratulations from their children:

Herman & Linda — Toronto
 Arnie & Ingrid — Dorchester
 Janet & Bob; Jennifer — Brampton
 Larry — at home
 Home address: 89 Dennison Ave., Brampton, ON L6X 1E9

JAKE and TINA DE SCHIFFART
 will be celebrating 25 years of marriage on April 9, 1982.

Congratulations from their children:

Donna & Andy Van Huis — Hamilton, Ont.

John & Betty de Schiffart — Lacombe

Kathy & Brian Doornenbal — Chatham, Ont.

Irene

Edwin

Betty

Sam

Reg

— all of Lacombe

And from their three granddaughters Tara, Becky and Erin, "Happy Anniversary Paka & Beppe!"

Box #1472, Lacombe, Alta.

ANNIVERSARIES

1957 **1982**

April 26
 "And he will guide you continuously" (Isaiah 58:11a).

With praise and thanksgiving to the Lord, we wish to announce, D.V., the 25th Wedding Anniversary of our parents and grandparents,

ADRIAN and JANE BROUWER
 (nee Van Reede)

May the Lord bless them in the future as he has in the first 25 years.

Mom and Dad thank you for your love, understanding and guidance you have given us in the past.

With love from your children and grandchildren:

Annette & Peter Reedyk; Michelle — Edmonton, Alta.

Frances — Red Deer, Alta.

Jane & Dana Dyck; Adrianna — 100 Mile House, BC

Andre & Debbie (girlfriend) — Calgary, Alta.

Rita — at home

Judy — at home

Marina — at home

Open house on Saturday, May 1, 1982, from 7 p.m. - 8:30 p.m. Third Chr. Ref. Church, 14323-107A Ave., Edmonton, Alta.

Home address: 11032-150 St., Edmonton, AB T5P 1S1

Soestdijk, 1942 **St. Thomas, 1982**

April 15
 Wedding Text: "Peace be to you, and peace be to your house, and peace be to all that you have" (1 Samuel 25:6b).

With joy and thankfulness to God, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

GERARD C. and TINE BUMA
 (nee Van de Meeberg)

Before the Lord they pledged their troth.

In faith they built, in trust they planned.

Their task as parents to fulfill, God's covenant promise to instill For them, in thankfulness to God, Their children and grandchildren stand.

Nick & Jane Buma; Jeffrey, Alison, David, Andrea — Strathroy

Maaike Buma — Kitchener

Paul & Clara Buma; Michael, Alisa — London

John & Joan Buma; Mark — Parry Sound

Wilma & Wiebe Timmer; Jacqueline — Amersfoort, Holland

Tine Buma — Brantford

Home address: 174 Elm St., St. Thomas, ON N5R 1J3

1937 **1982**

„Aangaande mij en mijn huis, wij zullen de Heere dienen."

Op 17 maart, 1982, vierden onze geliefde ouders, groot - en overgrootouders,

ADRIAAN and CORRIE KOOL
 (nee Vander Mey)

hun 45 jarige echtvereniging.

Hun dankbare kinderen:

Nelly & John Slater

Jerry & Margaret Kool

Art & Marilyn Kool

John & Eileen Kool

Ineke & Doug Burts

Corrie Kool

Wessel Kool

9 kleinkinderen en 1 achterkleinkind.

Home address: 3260 New St., Apt. #211, Burlington, Ont.

1957 **1982**

April 11

With joy and thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our dear parents and grandparents,

ANDY and GRACE HERDER
 (nee Beimers)

Congratulations and much love from:

Carl & Audrey; Andrea

Bill & Kelly

Home address: R.R.#3, Fergus, ON N1M 2W4

ANNIVERSARIES

1957 **1982**

Kollum (Fr) Port Alberni, BC
 1942 1982

With joy and thanksgiving to the Lord, we are happy to celebrate, D.V., with our parents, and grandparents,

GEORGE and EVELYN TABAK
 (nee Bultema)

their 40th Wedding Anniversary, on April 30, 1982.

God has kept them in his care in the past and our prayer is that he may bless them in the years to come and keep them for us their children and grandchildren.

Audrey & Allan Hoekstra; Elaine, Judy — Port Alberni, BC

Theresa & Louis Cornelius; Linette, Arlene, Sharon, Dawna — Chilliwack, BC

Rita & Bob Mosey; Lorraine, Debora, Gordon — Port Alberni, BC

Open house will be held on Saturday, May 1, 1982, from 3-5 p.m. in the church hall.

Home address: 4811 Margaret St., Port Alberni, BC V9Y 6H6

1932 **1982**

April 22
 With the words of Psalm 128, we confess: "The Lord has blessed us all the days of our lives. In joy and gladness, in sorrow and pain, in health and sickness." We have lived to see our children, grandchildren and great-grandchildren. We ate from the fruit of our labour. Many blessings were ours. On our 50th Wedding Anniversary we:

GERARD and YBELTJE VANDERWAL
 (nee Van Warners)

with our children, grandchildren and great-grandchildren praise the Lord for all these blessings.

As their family, we join in giving thanks to our Lord and, we pray that he may continue to keep them in his care.

Mennie & Jack Buitenwerf — St. Ann's, Ont.

Bert & Akkie VanderWal — Coaldale, Alta.

Elly & Pete Brandsma — Lethbridge, Alta.

John & Ann VanderWal — Taber, Alta.

Lina & Warner Koiter — Niagara Falls, Ont.

Henry & Ada VanderWal — Niagara Falls, Ont.

Chris & Bess Vander Wal — Coaldale, Alta.

26 grandchildren and 18 great-grandchildren.

We will be celebrating the occasion with an open house on April 22, 1982, from 7-10 p.m.

Home address: 4197 Kaler Rd., Niagara Falls, Ont.

Classified Advertising

OBITUARIES

The consistory and congregation of the Welland Chr. Ref. Church extend their sincere Christian sympathy to the family M. Sonneveld with the passing away of their dear son and brother.

PETER THYS SONNEVELD
In this time of bereavement may the sustaining grace and the comfort of the Lord be with this family.

The Young People Society of Welland Junction, Ontario, expresses their sympathy to the family Sonneveld at the passing of their son and brother.

PETER SONNEVELD
He will be sadly missed by our society, but we rejoice knowing that he is now with the Lord.
Friday, March 19, 1982.

TEACHERS NEEDED

BARRIE: Timothy Christian School invites applications for the positions of **teaching principal** and **primary teacher** (grade 2/3 combination) for the 1982-83 school year. Please direct application and resume or inquiries to: Mrs. Hilda Dykstra, Secretary Ed. Comm., c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1; phone: (705) 726-6621 (school) or (705) 728-0968 (home).

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone (416) 623-5940. Teachers are invited to submit applications for positions in **special education-work study** and **geography and French**. Please send your applications to: Ren Siebenga, Principal.

BRAMPTON: The John Knox Christian School invites applications for the 1982-83 school year for definite openings in the **primary** and **intermediate grades**. Please send inquiries and resumes to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7 or phone: (416) 451-3236.

BRESLAU: Woodland Christian High School invites applications for a position in **math/science** beginning September, 1982. Send letters of application—resume: c/o The Education Committee, WCHS, R.R. #1, Breslau, ON N0B 1M0; phone: (519) 648-2771.

COLLINGWOOD: Collingwood and District Christian School invites applications for the position of **teacher/principal**. Submit resume to: Mr. John Walther, R.R.#3, Stayner, ON L0M 1S0; phone: (705) 429-2152.

CHATHAM: Calvin Christian School will have probable openings for teaching positions in the **primary grades** for the 1982/83 school year. One position requires the teaching of **French** in grades 4-8. Please send letters of inquiry or application to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5; phone: (519) 352-4980 (school).

CHATHAM: Chatham District Christian Secondary School invites applications for openings in the areas of **music, English and French**. We are looking for dedicated teachers who are challenged by the demands of teaching in a smaller high school. Please inquire or apply to: H. Kooy, Principal, Chatham, District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4 or phone: (519) 352-4591 (school), (519) 354-9528 (home).

TEACHERS NEEDED

FRUITLAND: John Knox Memorial Christian School in Fruitland, requires a **grade 2** teacher for the 1982/83 school year. Inquiries should be directed to: William Slofstra, Principal. Phone: (416) 643-2460 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0.

GEORGETOWN: The Georgetown District Christian School invites applications from teachers for the following vacancies: **Grade 6/music, Grade 7, and kindergarten/remedial**. Please forward inquiries and resumes to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4; phone: (416) 877-4221 (school) or (416) 877-6444 (home).

GUELPH: John Calvin Christian School requires a part-time teacher for the **7 and 8 level**, 2 days a week; ability to teach French and music is an asset. Consider becoming part of this growing community located in attractive university setting. Contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8 or phone: 824-8860 (school) or 836-6507 (home).

LONDON: London Parental Christian School invites applications for the position of **teaching principal** for the 1982-83 school year. LPCS has grades K through 8, as well as a good remedial program. We have a staff of 6 full-time and 4 part-time teachers. Please send application and resume to: Mr. Rick Klooster, Principal, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360 (school), or (519) 453-7379 (home).

NEWMARKET: Holland Marsh District School invites applications for a vacancy in the **junior grades** for the 1982/83 school year. Teachers with ability to teach French will be given a preference. We are also in need of a **kindergarten** teacher for next year. Please send application and resume to: Mr. Hank Vandervecht, Principal, Holland Marsh District Christian School, R.R.#4, Bradford, ON L0G 1C0; phone: 775-2651 (school) or 775-2645 (home).

ORANGEVILLE: Orangeville Christian School Society invites applications for a full time position in the **primary** grades beginning September, 1982. Please send inquiries and applications to: Mr. R. Duggan, Principal, Orangeville Christian School, Box #176, Orangeville, ON. Phone: (519) 941-3381.

OTTAWA: Ottawa Christian School invites applications for teaching positions in the **lower and upper elementary** levels. Preference will be given to applications with French and/or music majors. Contact: Mrs. E. Klassen, Principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; (613) 722-5836 (school 12-4 p.m.) (613) 824-7346 (home).

PETERBOROUGH: Rhema Christian School has possible openings for teachers in all levels from **kindergarten - grade 9**. Interested persons should contact: Julius deJager, Principal, 3195 Parkhill Rd., Peterborough, ON K9L 1B8; phone: 743-1400 (school) or 745-5110 (home).

ST. THOMAS: Ebenezer Christian School invites applications for the following possible positions: one **kindergarten and relief** teacher, one **primary** teacher, one **intermediate** teacher; ability to teach music would be an asset. Send letters of inquiry to: Mrs. T. Oegema, Secretary of Education Committee, P.O. Talbotville, ON N0L 2K0 or phone: (519) 633-0514.

TEACHERS NEEDED

STRATFORD: The Stratford and District Christian School will have an opening in September, 1982 for a **combined 1-2** position, approximately 15 students. Please send inquiries to: A.J. Vanderstoel, Principal, Box 276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school) or (519) 284-1031 (home).

WALLACEBURG: Wallaceburg Christian School is accepting applications for either a **three and four or five and six** combination. Please send applications to Mr. S. Vanderwall, Principal, Wallaceburg Christian School, 693 Albert St., Wallaceburg, ON N8A 2Y0; phone: (519) 627-6013.

WILLIAMSBURG: Timothy Christian School invites applications for a possible vacancy in the **Grade 5 and 6 combination**, 25 pupils, for September, 1982. Please send your application and resume to: Mr. James Kooistra, Principal, Timothy Christian School, Williamsburg, ON K0C 2H0; phone: (613) 535-2687 (school), (613) 535-2152 (home).

WOODSTOCK: John Knox Christian School will have a vacancy in one of the **primary grades** for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

Alberta

MEDICINE HAT: The board of Medicine Hat Christian School Society is soliciting applications for the **primary** and **junior** grades; preference will be given to an experienced teacher. All those who are interested and challenged to start in a new school are invited to contact: Mr. William Slofstra, 2 Cherryhill Dr., Grimsby, ON L3M 3B4. Phone: (416) 945-2657. Applications and resumes can be sent to the same address or to Mr. John Deys, P.O. Box #809, Redcliff, AB T0J 2P0. Phone: (403) 548-7171.

British Columbia

AGASSIZ: Agassiz Christian School in Agassiz, BC, is in need of a **fourth and fifth grade combination**. Applicants are to contact: Mr. Dick VandenEykel, Box #323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-2083 (home).

DUNCAN: Duncan Christian School invites applications for a **grade 2-3** teacher for the 1982-83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9; phone: (604) 746-5341.

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching **principal**, part-time teachers in **kindergarten and French**, and a possible opening in **junior high English and social studies**. Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197.

VERNON: Vernon Christian School invites applications for the position of **principal-teacher** for the 1982-83 school year. Please send applications, resumes, and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1T 1J4. Phone: (604) 542-0681.

TEACHERS NEEDED

London District Christian Secondary School London, Ontario

Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in,

★ French ★ Business

Please send your application to:

W. Drost, Principal,
London District Christian Secondary School,
24 Braeside Ave., London, ON N5W 1V3
Phone: (519) 455-4360

Alberta

EDMONTON Christian Schools

Although a number of applications have been received, we are still looking for applicants to fill the following positions:

junior high — French and math

senior high — industrial arts
business education
counsellor

Our system consists of nearly 70 committed educators seeking to work out an educational experience which clearly reflects on Christ's claim on life.

We believe our educational community offers personal and professional growth.

Those interested call:

H.P. Visscher
14345-McQueen Road, Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

British Columbia

Abbotsford Christian Secondary School

Applications are invited for positions in:

history
art

library
home economics

in addition there are possible vacancies in:

commerce
girls P.E.
French
industrial education
music

Our fully equipped secondary school offers a comprehensive Christian education for 265 students in grades 8 through 12.

Teachers wishing to become part of a dynamic, growing Christian school system in the hub of the Fraser Valley, are invited to apply. The ability to teach in more than one of the above subject areas is an asset.

Send resume and references, along with applications to:

J.A. Messelink, Principal
P.O. Box 182, Abbotsford, BC V2S 4N8
Tel: (604) 859-5528

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides Christian education for 370 students in grades 8 through 12.

We have definite openings for the 1982/83 school year in the areas of:

Mathematics

Science — general, chemistry, physics

Business education — typing, accounting

and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests. Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application with resume, references, and credentials to:

15353 92nd Ave., Surrey, B.C. V3R 1C3
For further information contact:

F. Herfst, Principal
604-581-1033 (school) or 604-524-6753 (home)

The Houston Christian School Society

invites applications for the following teaching position for 82/83,

possible grade 3-4 position

grade 5/6 home room

with science grade 7 through 10

Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal

H. Vandermeer, Box 237, Houston, B.C. V0J 1Z0
Phone: (604) 845-7736 (school) (604) 845-7907 (home)

Qualified to teach?
Check our ads for possible openings!

Classified Advertising

HELP WANTED

Christian Credit Union Ltd.

EDMONTON, ALBERTA

The Credit Union has an opening for the position of

LOAN OFFICER

The successful candidate will be responsible to the manager and will be responsible for interviewing loan applicants, documentation, follow up, delinquency control and assisting in developing and management of loan accounts and other related duties.

The candidate should have accounting and computer experience. Be a self-starter and have interpersonal skills.

Salary will be determined by qualifications and experience.

Interested applicants should forward an application, salary expected and written resume before April 15, 1982 to:

Christian Credit Union Ltd.

c/o Mr. J. De Vries (Secretary)

2007 - 138 Avenue, Edmonton, Alberta T5Y 1K7

C.S.I. District 11 (Alberta, Manitoba, Saskatchewan)

requests applications for the position of

CURRICULUM CO-ORDINATOR

commencing September, 1982.

Duties to consist of curriculum development and consultation to the district schools.

The district office will be located in Calgary.

Please send resume or request for job description before April 15, 1982, to:

Ary DeMoor,
10705 - 139 St.,
Edmonton, AB
TSM 1P6
(403) 455-8904

EDITOR WANTED: The CJL (Committee for Justice and Liberty) Foundation is seeking **managing editor** for its new monthly publication of **CATALYST**. The editor will also work with the research team to edit manuscripts. Starting date: July 1, 1982. Phone Christy or Adrian at (416) 979-2443 for further application details, or write to:

CJL Foundation,
229 College St., Toronto, ON
M5T 1R4

Application deadline is April 21, 1982.

Single male, experienced and knowledgeable in dairy; seasonal work — could be year-round; room and board provided; wages will be negotiated. Write with references to: Teo De Jong, R.R.#2, Baltimore, ON K0K 1C0; phone: (416) 349-2094.

NOVA SCOTIA

Wanted a Christian, married man for a large dairy farm in Nova Scotia, as an assistant **herdsman**; must be dedicated to dairy cattle; experience in milking and showing of cattle would be helpful; will have the opportunity of sending children to a private school; only those seeking a permanent job need apply, no triflers please. Apply stating references, age, marital status, experience and salary expected to Box 4683, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

The Hamilton Holland Club invites applications for the position of **teacher** for the **Dutch classes** held on Saturday mornings. The students will be approximately between 9 and 12 years of age. We have some excellent material to help you in this exciting work. For more information please phone Mrs. C. Jaarsma at 765-6404. Send applications to: Mr. P. Berwald, 7 Lindacourt, Dundas, ON L9H 1S7

GODERICH: Looking for a responsible person or family to work on a 400 sow farrow-to-finish operation; house available; Christian school bus pick up at the gate. Send letters to: Harry Burgsma, R.R.#6, Goderich, ON N7A 3Y3 or phone for an interview: (519) 529-7982.

EMPLOY. WANTED

Young man seeks full-time employment on any type of **farm**; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452 evenings.

16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

FOR RENT

Between **LONDON** and **INGERSOLL**: 2 bedroom apartment in the country; private entrance; lovely surroundings; suitable for a retired couple who would enjoy living on a farm. (519) 285-3325.

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

ACCOMMODATION

TORONTO: Two roommates wanted to share four bedroom house in north Toronto; close to Willowdale Chr. Ref. Church; a minute walk to the subway; reasonable rent. Call anytime: (416) 221-7153, or write to: Linda Leest, 35 Bishop Ave., Willowdale, ON M2M 1Z3

VACATIONS

Mini Holidays 1982

Spend weekend in beautiful central Ontario. Covenant Chr. Ref. Church families welcome you in their homes when you travel on weekends to relax. Ski, golf, fish, shop, etc. Worship with us on Sundays. Adults \$10.00 per day, Children \$5.00, meals incl. All moneys will go to church Building Fund. Write for brochure or reservation to: Mini-Holidays 1982, c/o Covenant Chr. Ref. Church, Box 785, Barrie, Ont.; phone: (705) 726-0984.

COTTAGES

MANDERLEY MANOR

Resort/Motel

Pike and Pickerel fishing; fly-in to remote lakes; partridge, bear and moose hunting; boat and motor rentals; sandy beach; playground; variety of activities for year round enjoyment; housekeeping or modified American plan. Phone: (705) 894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming; and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

FOR RENT

2-bedroom, fully furnished cottage with shower and indoor plumbing; situated in beautiful wooded surroundings at Colton Lake, 10 miles from Renfrew, Ont.; available from June 1 to October 1.

Contact:
M. Vander Gallen,
R.R.#2, Renfrew, ON
(613) 432-6551

COTTAGES

Camp in the heart of old Quebec Accommodations for groups at the Cathedral Hall. Hot showers, kitchen, etc. \$4 night. Send for brochure or phone.

The Anglican Cathedral,
31 rue Desjardins,
Quebec, PQ G1R 4L6
(418) 692-2193/687-1585

RICE LAKE Resort and Camp Grounds

Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

FOR SALE

1978 — 23 ft. **Prowler Trailer** with full bathroom, awning and patio; sleeps 6; on lot in Bracebridge area; price \$6,575.00. For more information call: (416) 822-0694.

REAL ESTATE

CAGED LAYERS SHOW PLACE FARM

Breslau Chr. School district; 10,368 basic quota, 7300 production quota; fully automatic cage barn; located on paved road; 44 acres of prime land; modern red brick home, well kept grounds including all paved laneways. This farm was the original home of A-B-C cattle breeders; complete with office and excellent cattle barns which are set up in separate steel 10' x 12' bull pens with full stable cleaner. The location and outward appearance of this farm would lend itself to convert to a very desirable horse boarding operation or the cattle barns are fully equipped for an 80 sow farrowing herd. The asking price of this unit has been reduced to a price which is comparable with the selling price of similar cage layer operations that do not have all the extra amenities of this farm. The owner desires an immediate sale due to a recent illness and has purchased a home in the city.

PULLET GROWING OPERATION

This farm also is one of the more attractive poultry operations with an excellent renovated brick home and 10 acres of land; annual quota 53,660 started pullets; being sold as an on-going operation, present contracts can be assumed; cage barn and floor barn, new drive shed and small hog barn; 9 1/4% farm credit mortgage can be assumed; located 3 miles from Chr. school in Stratford. Estate sale.

\$25,000.00 FULL DOWN PAYMENT

Take over a \$117,000.00 9 3/8% farm credit mortgage for the balance of the \$142,000.00 full asking price for this 100 acre farm with a newer split level home in Huron county. This low interest rate mortgage represents thousands in savings. Call: Ches Counsell, (519) 537-3526 8 a.m. or evenings.

Representing:
THAMES VALLEY REALTY LTD.
Woodstock, Ont.

106 ACRE DAIRY FARM

ties 36 head plus box stalls; large silo; very good home and barns; land in excellent state of fertility, with 40 acres in spring crops; machinery and milk quota available; vendor will hold mortgage at 12 1/2% to approved purchaser.

Call:
**KEITH MILLER & ASSOCIATES
REALTY LTD.**

220 Broad St. E., Dunnville, ON
(416) 774-7624
ask for Keith Miller
774-4077 [evgs.]

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
(519) 482-3455

KINCARDINE area; 200 acres; Hwy. farm in hot line; 62 tie-up dairy barn; brick house; \$350,000. BD5.

TEESWATER area; 356 acres, 341 workable; 3 sets of buildings; \$485,000. BG8.

TEESWATER: 515 acres, 380 workable; 60 tie-up dairy barn; double four cow parlour; will divide. BD7.

COLBORNE: 50 acres; modern barn; bank barn; good house; \$138,500. KS2.

COLBORNE: 96 acres, 70 workable; river footage. KA59.

HULLET Twp.: 241 acres, 220 workable; house; barn; 2 sheds. LG40.

HAY Twp.: 415 acres, all workable. QA44.

HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

HULLET Twp.: 550 hog barn, 2nd barn; 15 acres; good house; \$110,000. LP28.

HULLET Twp.: 97 acres, 95 workable; \$200,000. LA55.

TUCKERSMITH Twp.: 110 acres, 87 workable; modern house. PG27.

HAY Twp.: 138 acres; 80 sow, 600 hog capacity; brick bungalow. QP22.

HAY TOWNSHIP: 95 acres, 90 workable; systematically tiled; Highway 83. 2A52.

HIBBERT Twp.: 100 acres, 73 workable. XA49.

HIBBERT Twp.: 100 acres, 87 workable; house and barn. XG18.

PERTH County: 1,064 acres, 1,045 workable; level; tiled. XG5.

EAST WAWANOSH: 32 tie-up dairy barn; 150 acres, 140 workable; cows, quota and machinery included. HB1.

MORRIS Twp.: 80 sow barn; space for expansion; 50 acres; 140,000. IP11.

MORRIS TOWNSHIP: 150 acres, 130 workable; house and dairy barn. ID14.

HULLET Twp.: 98 acres, 84 workable; 80 sow, 200 hog capacity; brick house; FCC mtge.; Hwy. farm; \$268,000. LP1.

HULLET Twp.: 187 acres, 175 workable; 50 sow farrow-to-finish; liquid manure; FCC mtge.; \$400,000. LP17.

HULLET Twp.: 45 tie-up dairy barn; 125 acres; brick house; FCC mtge. LD8.

HULLET Twp.: large broiler and roaster quota; 75 acres; brick house. LC13.

KINCARDINE TOWNSHIP: 800 acres situated in the area of the proposed hot line; 4 sets of buildings; highway frontage; near Lake Huron. BD5, BG48, BB15.

GODERICH TOWN: 200 acres, 175 workable; no buildings; will sell separately in parcels of 80 and 40. NA65, 66 and 67.

PETER DAMSMA
R.R.#5, Clinton, ON
Phone: (519) 482-9849

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Orillia area close to Chr. Ref. Church and Christian School; 150 acre beef farm — \$150,000.00

50 acre gentleman's farm with 2 homes, complete with equipment and purebred Herefords.

200 acre beef farm, excellent buildings, \$175,000.00.

298 acre beef farm. \$170,000.00

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PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

Classified Advertising

PERSONAL

Christian man, in late 20s, with 2 young boys, living in Southwest Michigan wishes to correspond with Christian woman. Reply to Box #4688, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

A sincere, Christian, young woman, 24 years old, would like to meet or correspond with a young man 24 to 30 years of age in Mid-western Ontario; photo requested. Reply to: Box #4689, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

At my home, in small, SW Ontario town, I want to care for elderly Christian lady or couple who require some physical help; close to Chr. Ref. Church; reasonable rates; submit references. Write: Box #4690, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Dynamic Christian Company offers 100% protected territories in one of the soundest business opportunities in North America. We supply proven success formula, immediate cash flow, expertise, administration and training, complete package and exclusive license. Company financing available to qualified applicants. Willing to open corporate books. Write to or call:



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THE PRICE BEATER ROY VANDERMEER

For your next new or quality pre-owned car or truck, at the very best price, call Roy at



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Help u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van CSS is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.

Schrijf naar: CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8
Ofbel: (416) 598-2181



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Events

Ottawa's talent night great success

The annual Variety Night in the Ottawa West Christian Reformed Church was held on March 12.

Parents and children, and young adults gave heart warming performances in their area of interest. Solo and duet performances were rendered on the horn, mandoline, organ, piano, treble and tambourine. There was also group and congregational singing.

A special feature this year was the arts and crafts show. Eighteen members exhibited their creativity in paintings, silk screening, applique, crocheted articles, quilts, gilded objects, needlepoint works, and articles of clothing.

The musical show and arts and crafts exhibit provided the artists the opportunity to share their talents. The many people who saw it greatly enjoyed the creative works. The church members experienced an arts and crafts appreciation night. Mr. Luke De Vries, Coordinator for Variety Night, was happy with the enthusiastic response. He already has plans for next year, which hopefully will include drama, flower and food arrangements, poetry and prose reading.

Christians should encourage the expression of the various talents in the church. Some members may have the creativity to develop it as a career. An art and craft show is a beautiful way to witness God's creation.

Have a blessed Easter

By the way

What used to be a by-path has now become a by-pass.

Best

He laughs best who laughs last
but he lasts best who laughs first.

Fryske youn yn Sarnia op 23 April yn de Christian High School, 295 Essex St., It stik
"Ik hawwe ris hoan" wird opfiert.
En fierders foardrachten, musiek en sang. wird wer een gesellige youn.

Join us for our fourth annual All-Ontario Young Adults Day Rally

to be held in Hamilton on

Saturday, May 8, 1982

THEME: "REAL LIVING IS GIVING"

COST: \$22.00 (includes lunch and dinner)

Mr. Arend Kersten, main speaker.

For registration forms or more information contact:

Hilda Stuive,

1206 Hwy. #8, Winona, Ont.

Phone: (416) 643-1410

Registration deadline: April 16, 1982.

Cheques payable to Hilda Stuive.

Twenty-five Year Anniversary

WEST EDMONTON CHRISTIAN SCHOOL

On May 28 and 29, 1982, D.V., the West Edmonton Christian School will celebrate its 25th Anniversary. Many school, alumni and community activities are being planned.

All former students, teachers and principals, as well as the general public, are invited to attend this occasion.

Anyone who has a picture which could be used in connection with the celebration is asked to send it to the Anniversary Committee with a name and return address on the back.

For further information, please write:

The Anniversary Committee,

West Edmonton Christian School,

14345 McQueen Road, Edmonton, Alberta T5N 3L5



Calvin Christian School Society of Chatham celebrates

25

**YEARS OF
CHRIST-CENTRED-EDUCATION**

1957-1982

All former teachers, students, members and friends are invited to attend and help celebrate this happy occasion.

Sunday, April 25th Worship service at 7 p.m. at the Park Street United Church.

Saturday, May 8th Open House at the Elementary School, 2 - 5 p.m. on Tissiman Ave.

Saturday, May 8th Anniversary Celebration at 7:30 p.m. in the Gym at C.D.C.S.S. on Park Ave.

Saturday, Sept. 18th Anniversary Dinner. Place to be announced.

For further information contact:

**Calvin Christian School,
72 Tissiman Ave., Chatham, Ont. N7M 4G5
Phone: (519) 352-4980**

Anniversary booklet and spoons will be available.

LET'S Play CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN APRIL

#912

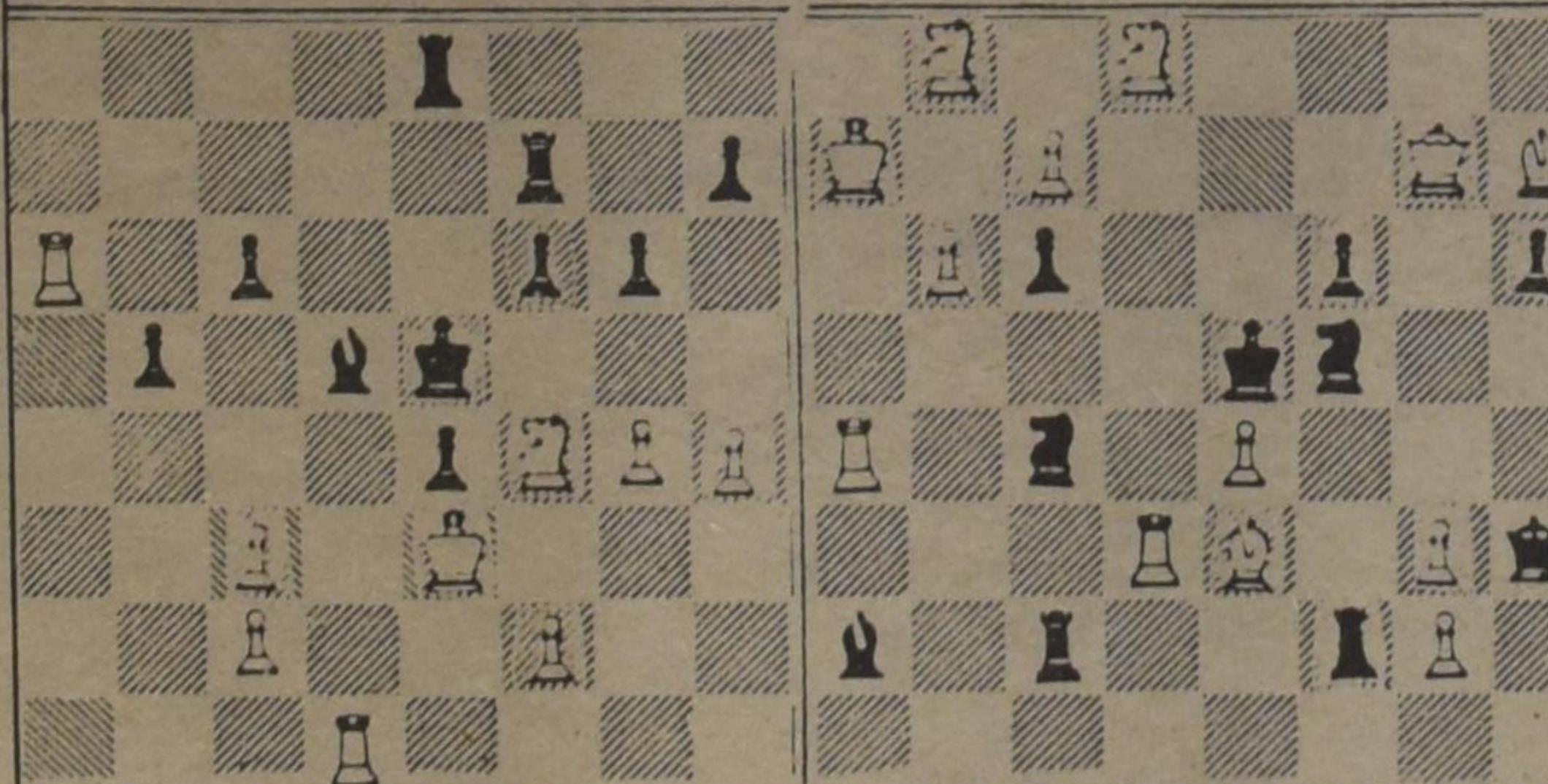
#913

Game Position

F. Fleck,
Italy, 1939

10

10



NOTES

1. The position shown in #912 was taken from an actual game. Don't expect the intricate manouvers of a problem. New solvers can earn 10 points for solving this one. Three points for veterans. Please give the full solution.

2. The two-mover, #913, shows many of the techniques a composer uses to make a solver express surprise when he finds the solution. Pins, sacrifices and flight squares are the order of the day. Please give the Key and threat, if any.

3. The deadline will be given next week.

Calendar of events

- Apr. 2,3,7, 16,23,24 Apr. 9 Frisian play "Kain." (see advertisement on this page for more details).
On Good Friday the Brampton Christian Choral Society, under the direction of William Hoekstra, will perform "Hallelujah What a Saviour" at 8:00 p.m. in the Second Chr. Ref. Church on the corner of McLaughlin Rd. and Steeles Ave. in Brampton.
- Apr. 9 Christian Choir New Life and Collegium Musicum invite you to a Good Friday concert at Maranatha Christian Reformed Church, 301 Scott St., St. Catharines, Ont., beginning at 8 p.m.
- Apr. 17 Saturday, April 17, 1982 at 8 p.m.: Mass Choirs Concert of the Canadian Reformed Churches, Andre Knevel at the organ, in the Christ Church Cathedral on James St., in Hamilton, Ont.
- Apr. 16 St. Thomas District Male Choir, Praise Ye The Lord, will perform at the Blyth Christian Reformed Church, Blyth, Ontario at 8 p.m.
- Apr. 17 CLAC's 30th Anniversary at Silverthorn Collegiate, Mill Rd., Etobicoke, Toronto. Opening: 9:30 a.m. Banquet: 5:30 p.m.
- Apr. 17 Christian Labour Association of Canada 30th Annual Convention at 9:30 a.m. in Silverthorn Collegiate Institute, Etobicoke-Toronto. Speakers: Arie Hordyk on A Christian Social Option; Bernard Zylstra on Liberalism or Liberty. Banquet 5:30 p.m. John Knox Christian School Brampton. Speaker Gerald Vandezande on The Small and the Great. Banquet tickets \$9.00. Call (416) 744-2340 or your local CLAC office.
- Apr. 23 Fryske youn at Sarnia Christian High School, 295 Essex St., Sarnia, Ont.
- Apr. 24 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Trinity United Church, Bowmanville, at 8 p.m.
- Apr. 26-28 Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.
- May 1 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.
- May 5 Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m. Organ Recital by Andre Knevel on Saturday, May 8 at 8:15 p.m. in Christ Church Cathedral on James Street in Hamilton.
- May 15 Singles Fellowship Day, Saturday, May 15, 1982. Bethel Christian Reformed Church, London, Ontario.
- May 21 All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
- May 21-24 All Ontario Young Calvinist Convention, University of Western Ontario, London.
- June 19 June 8-18 25th Anniversary of Knox Christian School, Bowmanville. Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.
- July 6-8 Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Apr.2	Wed.Mar.31	Fri.Mar.26-10a.m.	Wed.Mar.24-noon
Fri.Apr.9	Wed.Apr.7	Fri.Apr.2-10a.m.	Wed.Mar.31-noon
Fri.Apr.16	Wed.Apr.14	Thurs.Apr.8-10a.m.	Wed.Apr.7-noon

Books

Recreation

Additions to the camper's bookshelf

An Introduction to Christian Camping, Werner Graendorf (ed) and Lloyd Mattson, Moody Press, Mitchell, 1979; pb., 223 pp., \$4.95. **The Day Camp Program Book**, Virginia W. Musselman; Association Press, Chicago, 1980; pb., 335 pp., \$12.95. Reviewed by John A. Vissers, North Vancouver, B.C.

Planning quality camping programs begins a long time before the summer ever starts. These two books will assist camp committees and leaders do just that. **An Introduction to Christian Camping** is a collection of papers and essays by a number of American Christian Camping leaders intended as a basic textbook that "would provide a clear understanding of the meaning and essentials of Christian Camping today."

Culture

Needed: A conscious effort to establish Christian culture

The Creative Gift. Essays on Art and the Christian Life, H.R. Rookmaker, Cornerstone Books, 1981; hc., 172 pp., (\$11.95 U.S.). Reviewed by Rev. Johan D. Tangelander, Strathroy, ON.

Dr. Rookmaker noticed that before the 18th century, easy-chairs were never made, not even for the very rich. Why do we have easy-chairs today? They are not feasts of modern technology. Mankind could have made them in the distant past, but nobody did. He notes that: "The easy chair is the result of a new mentality that demands all ease and comfort now."

This collection of some of Rookmaker's essays will deeply disturb the "easy-chair mentality." Christians have too often made their faith into "a happiness system, guaranteeing suc-

The material is organized around the themes of Christian camping foundations, Christian camping program, Christian camp staffing, and Christian camp management. The material in each section is comprehensive and well organized, but there is little new material presented. One regrettable omission is a clear explication of how the ministry of camping relates to the ministry of the church and how the relationship may be effectively worked out.

The book is aimed at assisting camp committees in planning and even more in the training of senior and professional camping people. It is not a counsellor training manual, but it is a manual which every Christian camp ought to have.

The Day Camp Program Book is a new edition of a standard camping manual. Day camps are those programs which operate on

cess the easy way, with God there in his power to fill the gaps."

Rookmaker paints a gloomy and frightening picture of our western civilization. He views our era as a "spiritual wasteland." In the midst of the death-throes of our culture, Rookmaker calls us to return to the God of the Bible. Our work and calling have an important role in the immense drama and tribulation of our times. Our task is not to change the world, "but primarily to keep the world from decay and corruption, evil and suppression." We must continue to work for a Christian culture. "Christian culture," he writes, "is not something special or sacred with a kind of halo around it. On the contrary, it means nothing more, and nothing less, than the building of a civilization within the structures, laws and norms given by God."

In our confused age, Rook-

maker has spoken with clarity and prophetic insight. His untimely death has left a great gap in the ranks of Christian scholars, authors and critics of our culture. I hope that these essays, which were completed shortly before his death, will be carefully read and studied. They ought to be read by every Christian. Just the chapter, "Communicating the Gospel to

a site for any part of the day but less than 24 hours a day. They usually last five or ten days and often provide an intermediate step for children yet unable to attend a resident camp. This book's value lies in its use as a resource for programs at such camps. It is intended for use by

day camp leaders and counselors, although it also provides some useful information on planning for the organizing committee.

The program ideas cover everything from looking at spiders to story telling and water activities. They are organized into sections

of environmental activities, related program activities, and campsite programs. Detailed instructions and diagrams accompany many of the suggestions.

If this book is properly used, there ought to be no reason for operating an unexciting day camp program.

Sociology

Options for the Third World

The World Challenge, Jean-Jacques Servan-Schreiber, Simon & Schuster/Musson, 1981; cloth, 302 pp., \$19.95. Reviewed by Harry Antonides, Toronto, ON.

This book offers us nothing less than a prescription for a new world order as "our last chance for survival." The

book's jacket contains the premature judgment that this is "the most important book of the 1980s."

Such exaggerated claims will turn readers off, but they should resist that temptation. **The World Challenge**, written by Jean-Jacques Servan-Schreiber, well-known for an earlier best seller, **The American Challenge**, de-

serves a thoughtful reading. Its message, presented with an unrelenting urgency, can be summarized as follows:

The world is faced with imminent chaos because of the conflicting interests (or perceived interests) between East-West and North-South. The billions of dollars now flowing toward OPEC are bleeding the industrialized countries and cannot be adequately invested in OPEC countries without a large-scale exchange of high technology for oil. The possibilities for quick development in the Third World lie in the amazing power and versatility of the microprocessor, which will enable the developing countries to forego industrialization based on energy and to make the quantum leap to the information society based on intelligence.

The World Challenge is the direct result of a careful study by a handful of powerful OPEC leaders, assisted by a few Western and Japanese experts including the author of this book. The Taif Report, named after the city in Saudi Arabia where the final report was adopted, is remarkable for its world-wide sweep, its concern for the poor in the non-oil-producing countries, and its emphasis on partnership and interdependence. Servan-Schreiber describes the irresponsible manner in which the Western governments and companies have treated the developing countries, and he stresses the industrialized countries' responsibility for helping the Third World to help itself.

The basic problem with this book is its single-minded belief that science and the computer will provide the answers to the world's problems. This is a dangerously mistaken belief which has wrought much mischief in the West and will do the same thing in the Third World.

Hymnology

Praise him, praise him

Hymns That Live. Their Meaning and Message, Frank Colquhoun, InterVarsity, 1980; 320 pp., (\$6.95). Reviewed by Mrs. Helen Tangelander, Strathroy, ON.

Hymns are for the people. "Let the clergy preach the sermons; the choir render their anthems; the people sing their hymns."

Canon Frank Colquhoun, former canon and dean of the Norwich Cathedral, England, has made a life-long study of hymns for his own personal enjoyment. He chose forty hymns used in the major denominational hymn books, including the little known "We Sing the Praise of Him Who Died", written by the Irishman Thomas Kelly, to the universal hymn of praise, "Holy, Holy, Holy", written by the clergyman Reginald Heber. One special feature of Colquhoun's study is a detailed biography of each hymn writer and an account of the influence of their music in the church.

Why do many "old time" hymns live? They are based on scripture rather than on personal feelings and are set to poetry and music as an expression of the hymn writers' faith. "Now Thank We All Our God" is a free paraphrase of Ecclesiasticus 50:22-4. The spiritual songs of today are here now and gone tomorrow. Hymns live on in the church tradition of music as an expression of adoration, hope and confession.

Rev. Colquhoun's style is very readable. His book can be used for devotional reading. Why not? Music is neither boring nor

humdrum. Hymns such as "Jesus Lover of My Soul" can uplift the weary. They can comfort the sad: "The King of Love my Shepherd is." They calm the troubled: "Abide with me." They challenge the weak hearted: "For All the Saints Who from Their Labours Rest." And they give direction: "Guide me, O Thou great Jehovah." It's all there. Our life's experiences of joys and sorrows have been put to music and live on for our own spiritual well being.

This is not a pot pourri of hymns picked at random. Like a beautiful bouquet of fresh flowers, Frank Colquhoun has carefully selected hymns of the church for us to appreciate and enjoy. Excellent reading!

Inspiration

Books for children's church

Please, God, Ron and Lyn Klug, Augsburg/Concord, 1980; pb., 30 pp. **Thank You, God**, Ron and Lyn Klug; Augsburg/Concord, 1980; pb., 30 pp. Reviewed by Tina Van Tuyl, Wellandport, ON.

Please, God and **Thank You, God** are two delightful books filled with simple prayers for younger children. **Please, God** contains prayers that small children can use as they ask for blessings for themselves, for their family, and for the whole world. **Thank You, God** has prayers that children can use to praise God for all the blessings they receive.

Each page has an illustration to

accompany the prayer. The detailed illustrations are pencil drawings. A small child could enjoy the books very much just by looking at the illustrations.

The prayers are short. They do not use rhyming words, and they do not close with Amen. They are little conversations with God. Children can use these as a guide for their own prayers.

These two books are not devotional books. They are story books that can be read in the morning or as a bedtime story. It would be wise however, to spend some extra time with the children when you read them.

This would provide a good time to discuss with the children, God's place in their lives.

COME BEFORE HIS PRESENCE WITH SINGING!

A varied collection of 184 biblically-sound, singable songs, by John Hamersma, Wilma VanderBaan, and Alberta Bratt.

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The hymns are arranged by themes and illustrated by Edgar Boeve for ages 9 and up.

A series to involve the whole community.

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